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FOR HIS SAKE!

A SONNET.

"For so an entrance shall be ministered abundantly
unto you, into the everlasting kingdom of
our Lord and saviour Jesus Christ." 1 Peter i. 11.
I have been young and now I am old, yet have
I not seen the glorious Jerusalem which is
yet to be. Ps. cxxxvii. 36.
Twice seven sad days have passed since from
the clay
Grand, in decay, my FATHER's spirit fled;
Nor have I knew to pray since he was dead.
For well I knew, heaven would keep guard
—day.
Nor could the angels hear, if I should pray,
Such an abundant entrance would be given
A soul perfected for the joys of heaven:
And yet God's angels were not far away,
They came to comfort me, for well they
knew
I was his loved and fondly loving son;
And the same hosts that to his welcome flew
Came down to help me, when that work
was done,
And promised to fulfill the utmost need
Of a poor sinner, born of righteous seed.
SIMON TUCKER CLARK.

MEXICO FROM THE SIDEWALK.

BY GILBERT HAVEN.

The dizzy church top from which we
swung round the circle of the town, is
not half as agreeable as this sturdy and
simple pavement. After all, there is
nothing like the solid earth under your
feet. Even this not too solid earth is
better than all airy spirits and domes
and zanteas. Not too solid, because
you remember Mexico is located on a
dry, salt marsh, which was a salt lake
when Cortez conquered it, and which is
yet a lake a few inches below the surface,
and often, in its sewers and odors, upon
the surface also.

These odors sometimes surpass those
of Cologne, but unlike those of that
fragrant town, are not especially pesti-
lential. The high altitudes preserve it
from this peril. Nor is it altogether
blamable for this defect. Drainage is
hardly possible. The flat plain, sur-
rounded by high mountains prevents
any sufficient descent for sewerage.
When the street is opened for such pur-
poses, you see the moist mud not two
feet below the pavement. Efforts are
being made, or rather being talked
about for opening channels to the Tolu
River, some forty miles to the west,
and thereby getting up a movement of
this sort from the centre. But it is not
likely soon to be.

Turning away our eyes, if we cannot
turn our noses from this offense,
which is not very offensive on the chief
thoroughfares, let us note the map and
the traits of the town. The first pecu-
liarity you will notice is the romantic
outlook almost every street corner
affords. You look straight through the
city, and bound your vision by the pur-
ple mountains, whichever direction you
gaze. Take any corner where the
streets pass clear through the town, you
see north, south, east, and west, or as
near that as the lines run, the all-
embracing mountains. They are from
three to thirty miles distant, some even
sixty miles, and yet they look as if only
just down to the farther end of this tele-
scopic tube of a street. They rise from
two to ten thousand feet, and so are
never diminutive, often very magnifi-
cent. No city I have ever seen has any
equal cincture. Athens approaches it.
Her chief streets look out on Pentelics
and Hymettus. But she is not level
herself, and so cannot get up these vis-
tas, nor is she large, and does not there-
fore match her mountains. They over-
power her, not she them. Mexico is
equal to her grander mountains. Popo-
catpetl is not ashamed to call her sister,
nor is she unworthy of such a compan-
ionship. Athens historically overtops
all its peaks. Mexico in its present
proportions well fits her magnificent
frame. One never tires of this resting-
place for the eye. It is so exquisite in
calm and color, that it seems as if made
on purpose for exhibition and exaltation.

This fact, too, seems to put the city
in your grasp at the start. Most towns
of this size you find it somewhat diffi-
cult to master. They are so tossed up

and down, or stretched out, or have no
perceptible limits, that one is a long
time in getting hold of them. Though
a dweller in Chicago for a month, it
still bewilders me to arrange the streets
of its west and south sides. Its north
side I never attempted to subdue. I
left that for the fire. Boston, every
body says, except its own people, is
untamable. Even the fire got tired of
running round and round its narrow
and crooked thoroughfares, and gave it
up in despair, especially as it drew
near its narrowest and crookedest por-
tion. Philadelphia's perfect rectangu-
larity is equally bewildering, while
Washington makes the head swim, no
less in its everlasting radiations than
its politics and Credit Mobiliers. As
for New York, Brooklyn, London, and
such like villages, they are all under
the same ban as their superior sisters.

The real reason of this is, their hav-
ing no perceptible boundaries; nothing
to which they can be adjusted. Cin-
cinnati, held in a pocket of hills, is much
more easily grasped than Chicago, on a
wallless prairie. Jerusalem is seen at
a glance, despite its crooked and nar-
row alleys, for it is on a hilltop with
higher hills enclosing it. But Mexico
is pre-eminent in this respect. You
know the town at a glance. There are
large portions of it I have not visited,
yet I have seemed to see it all, at any
corner. There it lies, each four ways
straight to the mountains. It is not
crooked. Every thoroughfare is straight,
and the blocks regular. William Penn
in 1680 did not surpass Hernando Cortez
in 1522. Not unlike that ever stretch-
ing, never girdled town, this city has
its natural meter and bounds that puts
the whole under the eye at once. It is
like the observation of a witty judge to
a brother lawyer on Hempstead Plains.
When urged to stop longer, and see the
country more thoroughly, after a brief
ride, he stood up in the buggy, turned
himself slowly round, and said, "I have
seen it, drive on." So at this corner
where the church of the Profesor
stands, you have only to look in four
directions, and can say, "I've seen
Mexico, drive on." But not entirely
have you embraced it. Each new
square gives a new outlook. And if
the general appearance is the same,
the special and nearer views are varied,
novel, and attractive.

Take the spot I just accepted. It is
simply a corner in a city street. You
can see north to Guadalupe range,
west to Tacuba, south to Ajusco (called
Abasco), a tall, dark, purple range, and
east to the giant peaks of snow. You
draw your eyes nearer home. That
belt of green that holds your gratified
eye to the east is the grand plaza; that
larger belt of taller green in the oppo-
site direction is the Alameda, or park
without the original city. The street be-
tween these two garden plats is the busi-
est and most fashionable of all in the
town. It is half a mile long, forty to
fifty feet wide, about three stories high,
faced with stone or mortar, but except
three or four buildings, without ex-
ceptional ornament. It bears two names,
Calle del Plateros, or Street of the Silver-
smiths, and Calle de San Francisco. It
is, however, one in every respect but
its name. They have a way here of
giving almost every block a name of
its own, which in a long street is as
perplexing as the multitude of names
given to a royal heir would be, if he
were called by a different one of them
every day.

This street is lively with hackney and
private coaches, carts with three mules
abreast, burros, or donkeys, with their
immense burdens, and men and women
with their almost equally heavy, the
women with rebosas, or blue or brown
fine wove mantles wrapped about their
shoulders, and half hiding the faces;
the men with their white blankets with
bright colored borders, or with only
their dirty white shirts and trousers,
carrying heavy loads on their trained
shoulders. Fashion also flows up and
down the streets, on sidewalks, and in
carriages. The highest fashion, it is
said, is never to appear on the side-
walk, not even to shop; but the grand
lady sitting in her carriage has the
goods put in her lap, and daintily in-
dulges her feminine passion. Horse-
back-riding is a peculiarity of the place,
and only gentlemen, however, indulge
in it, and very handsomely they ride;
straight legs, laced with silver buttons,
broad hat of white felt, with a wide sil-
ver band expanded into a huge snake-
like swell and fold; their horses often
gaily caparisoned, and delighting ex-
travagantly in their lordly service. There
is no more characteristic or agreeable
sight in Mexico than these riders, far
more agreeable than it is, when wit-
nessed a few miles out of town, more
or less, and the graceful horseman
politely requests of you the loan of your
watch, wallet, horse if you have one,
and sometimes all your outer apparel.
That is a sight not unfrequently seen,
all but the last, close to the city gates.
Two of these city riders were relieved
by others of their city riders, of horses
and purses, only last Sabbath night on
the crowded and fashionable drive of
the town, not a mile from the Alameda.

Come up to the Plaza, the old centre of
the city. It is only a few rods, an
eighth of a mile perhaps. You pass
a few dry goods stores, two or three, in
this chiefest resort of the ladies and
the trade, many jewelry stores,
into which the former silversmiths
that gave their name to the street, have
changed; tobaccoists, shoe stores, con-
taining very pretty gaiters, and almost
the only very cheap article in the city.
Two or three of the old silversmith
establishments remain, holes in the
wall, where a few manufactured arti-
cles of silver, very neat and cheap, are
hung up on the sides of the wall, above
the little old counter, and sometimes a
tiny forge is plying its fires at the rear.

The Plaza is an immense space,
hardly less than a thousand feet square.
In its centre is a large garden, planted
by Carlotta, and well-filled with trees
and flowers, in full leaf and bloom.
On the west and south sides are deep
arcades, called portals, filled with all
manner of nicanes, of much show
and little profit.

The government palace stretches
along the entire eastern side a stately
but not superb edifice. In its ample
courts, large numbers of the soldiery
are stationed, and even a great quantity
of ammunition is stored. The hall of
ambassadors is the chief room, stretch-
ing along nearly all this front, and
adorned with portraits of the leading
generals and presidents of the Republic,
among whom, place is found for Wash-
ington and Bolivar alone of other na-
tions. We have no such hall in
Washington, though the East Room has
features in its height and breadth of
yet greater grandeur. The north or
chief side is occupied with the Cathed-
ral and Sagraria, or chapel of the city.
This immense structure is approached
by a very broad esplanade of its own,
and is of large and even grand propor-
tions, though its towers are not espe-
cially effective. Its internal effects are
not startling, though the dome above is
of impressive proportions, and the high
altar is set off with polished alabaster,
and profusion of pink and green enamels,
while the altar behind it is one blaze of
gilding, from floor to ceiling, with a
multitude of gilded images in niches
along its broad and shining face. A
superb railing of brass and gold and
silver runs from this altar to the choir,
a hundred feet, with exquisite images
every few feet, supporting a candle-
holder. I saw high mass performed
here two weeks ago in the presence of
the Archbishop, the most elaborate and
ornate religious display I ever saw. I
hardly think Rome herself equals this
grandiloquence of dress and posture.
A throne was set on the side of the al-
tar, and the Archbishop, in costly gold
and silver vestments, was installed un-
der the crimson velvet pall, whose only
defect seemed to be, a piece of un-
painted frame, with white wooden
pulley by which the top of the velvet
back was let out over the head a yard
or more as a roof. It was evidently
made so that this projection could be
hauled back to a line with the back,
when it was to be carried to the sac-
risty or depository of the sacred gar-
ments. On either side of this king of
priests, were like pompously arrayed
vassals. Before him were three offi-
ciating ministers in like gaudy apparel.
On the Archbishop's head was a tall,
ornate, gilded mitre, which he changed
for a less gilded pasteboard in the more
penitential portions of the ceremony.
A dozen boys in black and white, swung
incense and held candles. And one of
them was the keeper of his handker-
chief, which he once called for by
touching his nose. It was handed him,
a dingy brown and red silk bandanna,
clean, and folded however. He took,
opened, used, re-folded, and returned,
and the service went on. I am sur-
prised so fine a gentleman does not use
a white linen handkerchief. Or one
with a gold border. Is that *en regle*?
I saw an officiator in Paris blow his
nose upon a like huge and dirty-col-
ored silk. It jarred badly with his
golden robes. So did this.

A small image set in a golden base,
was carried round the church by four
cotton blue-robed peons, the image I
believe of St. Philip, as it was his day,
and the choir followed singing, and the
clergy, and a crowd of irreverent
gazers and worshippers treading almost
on the sacred robes, and their more sa-
cred wearers. The crowd was very ill-
dressed and ill-mannered, and for re-
ligion, well the stream cannot rise
higher than the fountain. Poor Philip
did differently with the Eunuch, than
these his descendants when he ran
along by his chariot, and preached the
atonement and salvation by simple
faith in the Lord Jesus Christ. Ah, if
that able and accomplished gentle-
man who is the head centre of this dis-
play could only get out of this pomp
into that simplicity of faith, how diffi-
cult would this worship be!

The singing was magnificent, as far
as elaborateness goes. After the pomp
had finished, they disrobed the Arch-
bishop in the presence of the congrega-
tion, of about half a dozen garments,
and put on him a scarlet robe. It was

all grandly done; but to what intent?
Those poor crowds of half-dressed spec-
tators, what did they learn by this dis-
play? Ah! Christ, Thou art needed in
this temple, to teach Thy professed
ministers how to feed Thy famishing
flock. Hasten Thy coming. He has
come.

Come down this street, pass the corner
where we first stood, pass two or three
streets, past the Hotel Iturbide, a pal-
ace once of that emperor, and a stately
edifice in its decay, past the plain house
of President Lerdo on the opposite side
from the hotel, a simple, gray plastered
front, of three windows, over a picture
store; Lincoln did not live simpler,
before his elevation, than Lerdo does
now. The next corner, you see a shat-
tered dome and tower. A high gate
opens into a beautiful garden, the pret-
tiest I have seen in the city, full of rare
flowers and fragrance. A walk of a
hundred feet between these delights
brings us to an elaborately carved wall,
and the entrance of a high and hand-
some chapel. This is the chapel of
San Francisco. It was a monastery
It is a Christian church. Here the
Bible is read, prayers offered, the Word
preached, the hymns of Zion sung, and
the true God, truly worshiped. Christ is
come, overthrowing the convents and
other systems, which had forgotten
Him, as He overthrew the money-
changers, and establishing His own
blessed word and work in the hearts
of this long expectant people. Other
edifices are also occupied for this simple,
Christian worship, and the day of dis-
play is giving way to the day of personal
experience and growth in holiness. I
have been drawn away from my city
walk by these visits inside the
churches. Yet how can a minister
shun such a temptation as a service?
The clock strikes twelve, and the watch-
men whistle a quiet, and not disagree-
able salute to each other. I might as
well stop at this Christian temple, and
seek the couch that lies invitingly near.
Not that a church suggests sleep, but
midnight does. So in this sweet, calm
summer night of February, with the
door and windows of the room wide
open, I bid you all a happy good night.

YE ARE MY WITNESSES.

SECOND PAPER.

BY REV. E. M. NORRIS.

The story of the fall is religion's solu-
tion of the mystery of human weakness
and wickedness, for which mystery, sci-
ence offers no solution. To such men as
in their pride of opinion, deny and ex-
amine not, we will not speak. But to
thoughtful souls, we suggest. Men
praise and blame, reward and punish,
and must do so, thus recognizing the
fact of freedom; but freedom involves
possibility of disobedience, which brings
perpetualization itself. Redemption by
substitution and salvation by pardon and
regeneration, received by faith, is re-
ligion's account of God's remedy for sin.

To the question, how shall man be
just with God? nature responds, "It
is not in me." Science is dumb, and
religion with her Bible responds, Jesus
Christ by the grace of God tasted death
for every man, "that God might be
just and the justifier of him that believ-
eth." And now "By Him all that be-
lieve are justified from all things, from
which they could not be justified
by the law of Moses."

But stop, what discordant mutter-
ings are those I hear amid the sublime
harmonies of the anthem of jubilee,
which heralds the coming of One with
died garments from Bozrah, speaking
in righteousness, mighty to save. Is
it the disappointed howl of baffled
devils at the prospect of hell desolved
by the virtue of atonement and blood?
O, no. It is a company of scientists
offering amendments to the constitu-
tion of the universe; and if you listen
you will hear them, in the pauses of
the saint's hallelujah chorus, saying,
"Impossible that the innocent should
suffer for the guilty," "unscientific,"
"can't be so." But the onward move-
ment of the "stone cut out of the
mountain without hands" to fill the
whole earth, is not stayed, that Prince
Immanuel may send logicians to make
it plain to them that the innocent One,
above the law, and self-existent, may
properly take on Him the seed of Abra-
ham, and so suffer the just for the un-
just to open the door of faith by which
a lost world may enter heaven; or, that
pardon on condition of penitent faith
offers no premium to sin, but rather
helps by inspiration of purity to cast
off sin and win holiness. But while
these disturbers of Israel cry, "Can any
good come out of Nazareth?" the
ringing response, "come and see,"
points to the lame leaping, the dumb
singing, the blind seeing, the deaf
hearing, lepers being cleansed, while
those dead in sin live, and all join the
mighty chorus, "Glory to Him that
hath redeemed us, and washed us in
His own blood."

Science has never said, and scientists
can never know that this is not a spec-
ific for sin. But God having revealed

to us by His Spirit, things which the
mere scientist's eye never saw, or his
ear heard, neither hath it entered his
heart, we are able to respond to a
scientist learned as Huxley. The
Christian does not hold his most cher-
ished convictions because those he ven-
erates hold them, but because he
knows by daily experience that when-
ever in faith he brings them to the test
of experiment, God verifies them unto
Him. There is no sense in which
"justification by verification" is possi-
ble to a sinner, though he be ten thou-
sand times the scientist that Darwin,
Tyndal, and Huxley all together would
make. But the experimental verifica-
tion of religion's promises is in the soul's
history of every child of God. In-
deed, it is the business of the Church to
furnish a living illustration of the in-
vitation, "Come and prove me now and
see," supplemented with the assurance,
"If any man will do His will he shall
know of the doctrine whether it be of
God." In religion, as in science, tes-
timony awakens attention, attention
moves to experiment, and experiment
verifies theory.

Does the scientist say, all prayer is
vain, for we are under the domain of
law? Let him listen to the voice of
prayer from Carmel's top, and see the
coming rain; to the cry of the Church,
and see Peter led by an angel from his
chains and prison; to praises and
prayers at midnight in the inner prison;
note the earthquake shock; hear the
jailer's cry to praying patriots in 1778,
see British legions break, fly, yield, to
the sword of the Lord and of Washing-
ton; listen to the plea of "ten thou-
sand times ten thousand and thousands
of thousands," for mercy to sinners,
and hear the glad supplementary cho-
rus ringing through immensity, "He
hath taken my feet from the mire and
the clay, and set them on the rock of
ages." Still skeptical? Go honestly
and seek, by study of the Word with
prayer, to know the truth, and you
shall know "God is the rewarder of all
those who diligently seek Him." One
man lives and dies a responsible being,
without either holiness or punishment;
another as responsible, has purity
with suffering. Solve me this problem,
scientist. Cannot tell? Nature's inter-
preter is dumb. What says Scripture?
The resurrection and general judgment
is religion's solution of this problem.

But who has tested these claims, and
found them true? Behold a man whose
only crime is disobedience, dragged by
a howling mob, with horrid impreca-
tions outside the city gates, and while
falling under a shower of stones, hear
him say, "Lord, lay not this sin to my
charge." Can science match this case?
Does this spirit come of nature? Nay,
but Stephen had learned of Jesus. A
young lawyer stood by consenting to
Stephen's death. He was wealthy,
talented, of high birth, and ambitious.
He wills the overthrow of this religion
of the Nazarene, binds, imprisons, and
slays all that are of this way. Going
on this errand to Damascus, he is smit-
ten down at noon; challenged, he an-
swers; instructed, he listens; rises grog-
gling, goes on his way praying, anon
at the loss of all things he preaches the
faith he once destroyed. Amid persecu-
tion, peril, and suffering, by sea and
land; wrecked, mocked, beaten, stoned,
imprisoned, through poverty he presses
on from youth to age, fully preaching
the gospel of Christ, "counting all
things but loss that he may win Christ
and be found in Him." At last, "Paul
the aged, having endured unto death,
stands in the presence of Nero's head-
man, and as his eye looks beyond the
axe to the martyr's crown, he sends forth
the psalm of victory which rings along
the ages, "I am ready, my time is at
hand, I have fought, I have kept the
faith, my crown is sure." Silent still
till then, God had converted his soul.
Time would fail me to speak of
Huss and Wickliffe, of Luther and Mc-
Lanethon, of Wesley and Whitefield,
of Asbury and Lee, and the host of whom
the world was not worthy, who through
faith subdued sin, defeated the devil,
and secured the crown. But history
shows us a band of slaves, after four
centuries of bondage, threatening their
way through trackless wastes, from
Egypt's bondage to Canaan's throne.
Science fails to account for this prob-
lem of history. Scripture responds, they
were the people of God. Behold
the Church unlearned and friendless,
powerless and penniless, without cap-
tain or courage, skulking through bye-
ways out of Jerusalem. A month has
passed, and she comes with the tread of
a conqueror, indicts Israel, summons
the world to surrender, and despite
kings and emperors, armies and treas-
ures, principalities and powers, she
marches from the wilderness through
Athens, Corinth, and Rome to the pos-
session of earth's sceptres, commerce,
art, and science too; for, says Dr.
Winchell, at once scientist and Chris-
tian, competent and credible: "The au-
thor of scripture is the Author of nature,
and it is the purpose of science to trace
therein the finger of God."

We have now seen the claims of re-
ligion to be such as make it of supreme
importance to all men to know whether
they be true or false. We have ques-
tioned science, and she has disproved
none of them, denied none. Experi-
ment must test it, and none is found
who can from experience deny, but
a mighty host, which no man can num-
ber, out of every nation and kindred
and tribe and tongue, rises up with ho-
sanannas to "Him that liveth and was
dead," having washed their robes and
made them white in the blood of the
Lamb. Therefore soul, take courage,
fear not, so long as experiment is con-
stantly transforming sinners to saints,
and making children of God of those
who were but lately the children of the
wicked one.

ON THE OCEAN.

STEAMSHIP ATLANTIC, Lat. 40 deg., Long. 36 deg.
BY REV. H. W. WARREN.

That heading looks so much like a
text, I am tempted to "enlarge upon
it." It would be more difficult to en-
large upon the real thing, than upon
the text. This ship is 442 feet long.
End it up beside Bunker Hill monu-
ment, and that ornament and pride of
Boston's nearest suburb would appear
but half grown. Lay it alongside of
the Tremont Street Methodist Church
lot, and it would stretch the whole
length of said lot, another one just
like it, and need all of Concord Street
for the odd 42 feet. When I think of
the heroic efforts to get money to build
that beauty of Boston, and that glory of
Charlestown, I almost wonder where
the money came from to build this
many times more expensive structure.
The Company are soon to put on two
new vessels, each 500 feet long, and
costing three fourths of a million.

Our vessel seemed so large compared
with New York ferry-boats and harbor,
that we felt sure that she would ride
every sea with even keel. Those opin-
ions have changed decidedly. The
ship has minified astonishingly. Com-
pared to the vast sea, and tossed like
an empty eggshell, it seems a puny
thing. Decided hints of what was to
come were offered as we observed
berths boarded up to prevent occupants
from rolling out, little brass slots, sug-
gestive of unsavory basins attached
under one's nose, and racks on cabin-
tables to keep crockery from dashing on
the floor, but not high enough to
prevent plates of soup from emptying
themselves into one's lap. The prepa-
rations were not in vain, for the sec-
ond night out I saw by the pendulum
that the ship was taking four rolls a
minute of 30 deg. each. That would
put one side of a 16-foot room ten feet
above the other, and pile every mov-
able thing, including people, into the
lower corner. Instantly reverse the
slant, and you have opportunity to see
which side of the room you like best,
without making any effort to move.
You begin to see the wisdom of making
rooms of state only 6 feet by four. You
get very thankful that they are no
larger.

The ship has since rolled to 40 deg.
Indeed, if one judged by his feelings,
he would say it rolled to the perpendicu-
lar. But feelings are not to be de-
pendent on such exigencies. Things
get wonderfully deranged. Even the
drains to the wash-bowls reverse their
designed directions, and spout foun-
tains six feet high, converting the pile
of your Turkish carpets, and your pile
of garments into a cozy swamp. The
human system follows the bad example,
and adds odors, not of Eden, to said
swamp. "Is this worth \$160 gold?"
No answers are vouchsafed to civil,
much less to badgering questions.

I saw a sea strike our starboard side
about amidships, that sounded like the
report of a cannon, and it went over
our highest works with cataclysm of
water. A few years since our captain
was swept off the bridge, which is 25
feet above the proper level of the sea,
and dashed on the deck. The same
sea tore a boat from six chains of half-
inch iron and other fastenings, threw it
on the prostrate man, breaking one leg,
two arms, three ribs, and lots of other
bones.

We have had life lines stretched
about our decks much of the time.
The men are swept here and there,
often utterly submerged. It greatly
amused me to hear the boatswain yell-
ing to a man to get up who was under
two feet of water. But possibly a voice
of that kind could penetrate even such
obstructions.

I heartily wished that all who sigh for
"a life on the ocean wave," could have
been one minute dashed about by these
freezing waters. They would quickly
sing, "There is no place like home."
In the roughest of the storm a dozen
men were kept an hour on the foretop-
yard, hurled from side to side, standing
on a swinging rope, trying to confine a
thrashing sail that threatened to knock
everyone into the sea. Soon after, the
gale split our main-top-sail with a
sound like thunder. Ropes snapped like
threads. It took a full two hours

for twenty men on that reeling yard to
get that sail down, and a new one in its
place. All officers say that sailors rap-
idly deteriorate. I can easily believe it,
both as individuals and as a class. It
is a dog's life. Any sensible dog would
die in it.

But we do not depend much on them.
We had 1,000 tons of coal under our
decks when we left New York, and we
take from it momentarily a power equal
to 3,000 horses, and reck not of wind or
wave.

Nearly everything is done by steam.
It hoists two or three thousand tons of
freight out of the capacious hold, and
replaces it with as much more, in two
or three days. It pulls on the ropes in
handling the sails. It gets fifty pounds
of ashes out of the hole every day, and
puts them ready for the ash-cart on the
back street. It also steers the vessel.
This is the latest improvement in steam
navigation. It used to take eight men
to hold the vessel in a storm. And
sometimes it would break from their
grasp, when Old Neptune gave a sud-
den jerk at the rudder. Here one man
steers with one hand in calm or storm.
Yet he exerts a force of twelve tons on
the rudder, and can deflect it 30 deg.,
while eight men could not deflect it
more than 10 degs. when under full
headway.

One of the most interesting things
about a sea-voyage is the source of its
guidance. If you steer by the direction
of the waves, you find they vary. If
you run toward or away from the
wind, you may steer to all points of
the compass in a day. If you follow
other vessels, they may lead you from
your port, and very possibly you can-
not keep in sight of them for 24 hours
together. Some influence above the
earth must guide us. So we reach up
into subtle, and as it seems, spiritual
realms, into currents that never vary,
and let the needle point our way. But
this mode of interpreting magnetic
currents is not perfect. The organism
by which we render sensible this eth-
erial influence, that wind never varies,
and tempest never blows aside, is liable
to derangement. We render unreliable
the true by our handling. The heaven-
ly treasure contracts some taint from
the clay. The compass gets various
and variable variations; so we must
reach clear beyond the earth. Its
ethereal currents are not high enough.
Its most spiritual is too earthly. We go
to the stars. Every night that polar
star, "whose fixed, unvarying con-
stancy hath no fellow in the firmament,"
mounts higher in the sky, telling us
how far we have crept round the earth
floating ball toward the north. Every
night Orion and the Pleiades swing
lower in the southern sky

THOUGHTS FOR MINISTERS.

BY HENRY WARD BEECHER.

The following lecture was the opening of the Lyman Beecher course, in the College Chapel in New Haven. It was devoted to the consideration of the auxiliary influences which are requisite to a preacher's life, and the effect which his choice of a path of labor has upon his preaching.

A CHOICE RECONSIDERED.

A man asks himself—now near the last part of his course—"What shall I do? Where shall I go? Where shall I settle?" There begin to arise a multitude of considerations which did not at all affect his mind when he chose the profession of preaching—and considerations, too, that are not formally objectionable, and yet which often do very great mischief. Ordinarily the presumption in the case of every young man who is about entering the field for preaching, is that he should go where preaching is needed most, and not where he will himself be best off. He who follows the example of Christ and the apostles most nearly, not in part, but in the substance, in the spirit, surely cannot be far from right, and if there be any example which is ascertained, it is this, that "He that was rich, for our sakes became poor, that he through his poverty might become rich." If there be any trait in the Apostle's mind of which he himself was aware, and gloried in, there were very few traits that he did not know and did not glory in; if there be any one point which Paul emphasizes, it is that he would not boast of what had been done by the Spirit of God through other men's labors, where the gospel had been preached around through extensive tracts, but which he had done, laying the foundation himself, not building on other men's foundation. He gloried in going where none had been before him, where the work was new, where the hardships were apparent, where other men, perhaps, would shrink from bearing the burdens that he had the power and spirit to bear. And he who goes where men need him most, follows closely the example and spirit of his Master—that is, the spirit of the gospel of Christ; to take care first of those who most need care, and to do the most for those that lack the most; not to care for those that are already well cared for, but for those that are despised and ready to perish. So that the presumption is, if you look upon the spirit of the Master, that men should go into the fields where the people are low down, and require our work, or into the remote fields that may be called mission fields. And the question may be summed up in these two words, Will you choose a parish or a mission? And when I say "mission," I do not mean a foreign mission necessarily. Will you take work that is fresh to your hand, and where you will have to be creative, or will you undertake work that requires simple superintending, that has its course, which you have to supervise merely as an engineer runs an engine already built? A great many considerations would incline one to go into the mission-field; but after all, there are, I think, nine men who go to parishes where there is one that goes to an open and a new field, for when a man has finished his studies he is full of ideas. Ought he not to be? Yes; but he loves his ideas. Ought he not? Yes, but he loves ideas better than he does folks, and that is heresy, flat! [Applause.] He has got a system, and he wants to try it. [Laughter.] He has got some sermons, and he wants to see how they will fly. [Laughter.] He goes out with the feeling of a theologian. But the feeling which should send every man into the field to work, is sympathy with the man; and that is the whole of the gospel in a word—Divine purity, Divine knowledge, Divine power, having sympathy and compassion upon imperfect, sinful, lost, wretched men, and he is a true minister who has that sympathy with men, and subordinates everything else as the instrument of that sympathy. But when men first come out of the seminary, they are very apt to be more in sympathy with ideas than with people, and so they want to go where their ideas will have a free pass.

YOUNG MINISTERS' PLEAS.

"What could I do with all my sermons if I were to go into the backwoods, where I could not read them? What could I do with my arguments? What could I do with my statements? What could I do with my nicely-put questions and answers among a people absolutely uncultivated?" Next comes in this thought, which is the thought of ambition: "I have taken three years to prepare myself for college, and I worked hard; I have spent four years in college, that is seven, and three years I have been in a theological school. There are ten years I have spent in improving my mind, and now am I going to bestow myself upon a field that is not big enough to hold the half of me? Is it duty? Ought not a man to put himself in a field where all his powers and all his stores of knowledge will have an opportunity of being developed? Why should a man tuck himself away in a corner? Why should a man go into a field where there won't be one part in ten of him that he can make any use of?" So the man deceives himself under the plea of conscience that he is bound to dispose his goods in a larger barn than he would get in a poor, needy place.

Then comes in also very seductively the vanity of friends, which finds a nest in our own vanity so easily where to lay its eggs. "Father has been poor, and he has stunted himself and the whole family to get me through my course." And the father himself feels

it, that he has sacrificed everything for this boy. He has had a hard time, and has lived close to the bone. Every one says he is one of the most promising young men that ever went from this country. [Laughter.] He has seen hard times enough. It is time he should have an easier place, and he would better go up to such or such a church where he can have a good salary, because he has had so much of poverty. They want to take a turn and go to a larger place where the boy can do good and enjoy himself. [Laughter.]

Similar arguments are brought to bear if the father happens to be rich, and again very seductively comes in the thought that she who has promised to walk by his side through life must not be subjected to the hardships of such a life as his must be if spent in unopen and lowly fields. Then, lastly, and I think perhaps the best plea of the whole, he has run himself heavily into debt for his education, and he feels that he may never pay it if he chooses a coarse field of labor. To this my reply is, keep school until you can pay up; then go to preaching.

A preacher's success in life depends upon his disposition more than anything else. If you go into your work with heroism, sacrifice yourself for it without knowing it is a sacrifice; if you give your soul and all to the work of God among his poorest and neediest, so that you are thrown upon the necessity of living by faith, you will have all the influences you need—the mightiest influences that are known in this world; not by might, not by power, not by genius, but by that disposition in you which likens you to the Lord Jesus Christ, that royalty of self-sacrifice, that glory of pitying love, that intense and entire sympathy with other men rather than with yourself, that sort of personal plasticity by which you may wrap yourself around circumstances, and as to men what Christ is to you—wisdom, sanctification, justification, all! The choice then which a young man makes is likely to have a lifelong influence upon his disposition.

SIGNIFICANCE OF THE PREACHER'S WORK.

Mr. Beecher spoke of the methods by which a young minister should build up a new mission field, and the discouragements he was sure to undergo, especially if he had been brought up in the midst of highly organized society. He found that no man helps another, but each looks out for himself. He invited the attention and consideration of the young minister not to Connecticut or New England, but to that 3,000 miles' stretch of land between ocean and ocean, the far West, the South, and the foreigners that are coming into the country so rapidly. Let the young man suppose himself to have been thrown suddenly down in the midst of a small people, without churches or religion. How could he go to work to form a church? The question of creed does not come in now, for the Church is for the common people, and I hold the root of the Church to be simply the development of social influences around about a core or central spiritual element, to keep it alive and warm. I hold it to be impossible for masses of men to develop a spiritual element except by the manifestation and auxiliary influence of their domestic and social feelings. Set a stick on fire here and another there and another here, and they will all go out, but you put them together and they will burn to ashes. The young minister will find probably not ten in his Church that will be of any help to him. Then has he got in himself the power to be the fountain by which he can group together those ten persons perhaps, and breathe into them a common life? The first work is to establish life and religious feeling and sociality. He must not wait for them to come to him, for they won't. He must go to them with the Bible in his hand, and tell them the word. There is a pleasure in all this, in being the servant, slave of all, as the minister must.

I look back to my own missionary period of life as being transcendently the happiest period of my life. I look back upon the days of my ministry in the West, as most of you look back upon the days of your childhood, as containing some of the greatest pleasures I ever knew. I remember going among these scattered people, mostly poor, and to whom I had to go and preach in the cabins and houses, sometimes gathering them together in fifties or hundreds, and preaching the gospel more formally to them when they were able to bear it. This faculty will be developed in you, and it will also develop a reality in your preaching. A large amount of preaching is upon questions which have been wrung out and spun out by philosophical inquiry. He who goes into a new field goes where everything that he does must be done with a purpose and for a purpose, and such a man is very rare. There is a reality about it which does not belong to an older parish. He who goes into a new field goes into one which will make him intensely practical and real. Going into a new field in this way one has, if I may say so, an emancipation of liberty which the conventionalities of older society will hardly allow. And when he afterward resumes a place in such society, if he does, his experience becomes invaluable during the whole course and career of his life. It gives him a certain sort of personality and individuality. Men in such cases go alone and singly; in older countries they go in platoons and regiments. We do what others do. We ask what is the custom. So men gradually conform to the ways of others. In a new field, nothing of this kind can take

place; men can unfold a great deal of power. I have seen men who, I think, wasted their lives in having repressed their powers in deference to the community.

THE PRINCIPLE FOR BEGINNERS.

In making, then, your selection, those of you who are soon to go out—all of you, when you shall go out, the principle on which you select should not be what is best for you, but for the cause of men. You should not ask yourself, "Where can I be settled with refined and affectionate people?" though I do not think that an offense or a crime, or "Where I can obtain a stipend that will support all reasonable wants, or an appreciative audience where my refined tendencies will have ample opportunity?" There may be cases where a man had better stay in the old communities. I do not disbar him from regular churches. But unless a case can be made out specially, it seems to me that the presumption is that every young man should go into the work at the bottom, either in the open fields or in cities. If you go into the open fields, you will have special difficulties, such as belong to sparse populations, but you will be comparatively free from dealing with men of vicious habits. Not that such men are not sometimes found in neglected localities, but the labors in cities are often in sinks, and under such circumstances more self-denial is required than in forming churches in newer settlements. You have to deal with men through mission schools and by little prayer-meetings, which are nascent churches. You have to deal with men more by the power of your attractive personal influence. You must work on these men's hearts; you must do for these men, in your measure, what the Lord Jesus Christ has done for you. You must carry their sorrows; you must in one sense take the punishment of their sins. You must sympathize with them, and abase yourself to get down to their condition.

We hear a great deal of the cogeny of theoretical preaching, of the eloquence of preaching. When shall we hear of the power which comes from self-abasement in preaching—the losing of themselves? Do you know how many hundreds, how many thousands there are now in the United States without churches? Do you know how many churches, already formed, there are in the United States, without ministers? Yes, a thousand ministers without churches and a thousand churches without ministers. Never was there such an opening in the world as to-day. And yet these men are not drafted into their departments who have not the spirit which will lead them to spend and keep spending, as the apostle says, "For the children ought not to lay up for the parents, but the parents for the children. I very gladly spend and am spent for you; though with the more abundance I love you, the less I be loved." Now, there are a great many splendid things St. Paul has said, but I do not think he ever said anything more like gospel than that. We love those that love us. He was willing to give his very life blood for these people who were so dear to him. That is what we want in our ministers. There are no difficulties in it that are not surmountable. The gospel has not lost its power at all. When Christianity has passed away out of this globe, there will be nothing left. The man that desires to work for Christ Jesus is just as powerful as he ever was, and more. There was no obstacle which could stop Christ in His love for men.

Then we go into the field of labor and plead that the gospel has lost its power. It is because we have not that power. If we find ourselves limited it is simply because we are not clothed with that moral power and influence from which the gospel took its origin and which is still just as competent to protect us. When we find men with this mind which was in Jesus Christ willing to make themselves a little lower just as long as they are needed, just so soon as we have such a generation of such ministers we shall see all these obstacles overcome. The world will demand such ministers. You can go into all the equal of cities. You can preach the gospel laws there with a Christian spirit for the salvation of souls. When one has been in such a school he will, when called out of it, find himself qualified for any work; he will feel love and sympathy for all, and his sermons will be full of that power which comes from this great Christian manhood.—*Reported in Tribune.*

THE REV. DR. JOHNSON ON METHODIST MISSIONS IN ITALY.

I would remark, in general, that the people in that country bear an altered aspect to what they had when I was among them some years ago. They have, decidedly, a more cheerful and hopeful look, as if animated by deliverance from foreign rule, and the oppression of popery, and almost everywhere I found among them more or less of the springing of evangelical truth. It is so evidently at Milan. That city is rising fast in strength and influence, and promises to be one of the most thriving and attractive cities on the European Continent. In it the Waldensian Church is earnestly at work, and Methodism has resumed its services there, under encouraging circumstances.

At Venice I worshipped with the Waldensian Church, and found in connection with it a truly evangelical pastor, a crowded congregation, schools well attended, and firm administration of ecclesiastical discipline. At Turin, Florence, Rome, and other central places, various evangelical churches are ministering to large, attentive au-

diences. In Rome I preached in the Scotch Presbyterian Church, and there, as in other parts of Italy, took sweet counsel with pastors and friends of different denominations.

At Padua, Mrs. Jobson and I visited our large educational establishment connected with the residence of the Rev. J. Piggott, B. A., the able and indefatigable superintendent of our missions in Italy, and we found it highly satisfactory in its arrangements and provisions for the education of rising youth from the middle and upper classes of the Italians. Through secret influence of Romish priests, angered, as supposed, by Methodist efforts in the old city of learning, we have received notice to quit the well-situated building hitherto occupied by us for public worship in the principal thoroughfare; but on our own purchased premises a good substitute for the building we have to leave may be provided.

At Naples Methodism is highly promising. Not only is there a good Italian congregation crowding the large rooms in which its public services are held, immediately by the Toledo, but our zealous and devoted minister there, the Rev. Thomas W. S. Jones, has gathered around him a considerable number of earnest co-workers for preaching, exhortation, and prayer; and that not only for services in Naples itself, but also for adjoining places, which together constitute a circuit, after the old Methodist plan. The foundations of the new chapel are being well and safely laid. Our valued friend, Mr. Whelpton, of St. John's Wood, and I, laid memorial stones in the inner wall of the circular part behind the pulpit. We had to perform such service quietly, lest, as on a former occasion of public appearance on the ground, disturbance should be made by opponents and persecutors; but while the people gazed upon us from the heights and windows of surrounding buildings, we had no interruption in our proceedings. The chapel is well situated; and, as designed by Mr. Elijah Hoole, to be creditable to us in style and appearance. It will have attached to it eligible school-rooms, and convenient suites of apartments for the residences of the English superintendent and the Italian evangelist, with their respective families. It is due to our English friends, Mr. and Mrs. Shilton, formerly of London, and now prosperously settled in Naples, to state, they are socially and publicly helpful to our minister and his work in the city and its neighborhood.

In Rome, as is known, we had to quit the first building we occupied for public worship; and recently we have been deprived of continued use of an eligible room provided and fitted up by the Free Italian Church, in which the Methodists held their services for a season. So we have been driven to a hasty preparation of one of the larger rooms on the ground floor of our own purchased block of palatial buildings in the Via della Scrofa for temporary use, until more commodious provisions for public worship shall be made by the work now in progress on the premises. I was in Rome on the Sunday when this room temporarily provided was first occupied by other people; and, though fagged and worn by over exertion in search on preceding days among antiquities and preceding excavations, yet knowing that there would never be another first day's service where it was hoped many would receive the salvation of God, I pressed my way to them, in considerable exhaustion and pain, and joined them in public worship. Application had been previously made for authority to affix a board to the jambs of the entrance gateway, announcing the Methodist evangelist services to be held. Leave for this was at first refused, on the ground that it would be offensive to others. But when it was replied that the Pope's Vicar General had affixed to his gateway, immediately opposite, signs and inscriptions for his office, authority was given, and large boards of announcement for Methodist religious services were put up outside the building. We scarcely knew what to expect at the service, after what infuriated opponents had done in the future place of worship, by hurling in the midst of the congregation within it a loaded bombshell, which exploded in their midst; but, committing ourselves to the protection of our heavenly Father, Mrs. Jobson and I went to share in the service and perils of our brethren. We found the place crowded, not only in the room opened for worship, but also in its passage and entrance gateway. Pressing our way onward, by friendly attentions in our course from Mr. Lowe, who kindly accompanied us, we made up to the pulpit end, where our devoted minister, Francesco Sciarrelli, was ready to commence the service. The singing of hymns translated from our own Methodist Hymn-book, and in good English tunes, was earnest and good. Prayers were responded to in the people's own scripturally appointed litany of "amen;" and at the repeating of the Lord's Prayer, all joined in audibly with the minister. Signor Sciarrelli preached what must have been an eloquent and powerful sermon, on "Christ, the Son of the living God." From my want of acquaintance with the Italian language, I could only catch the meaning of broken parts of the discourse, but the countenances of the dark Italians quivered under it; their eyes filled with tears, and the responses were frequent. Afterwards with the interpretation by Mr. Lowe, I addressed the congregation on the necessity of vital godliness, as experienced in the life of God within the soul; on working for the Lord in the several stations and re-

lations in which they stood; and on the deep sympathy and interest felt and shown for them by Wesleyan ministers and friends in England, Australia, Canada, the United States, and throughout the world—relating to them in passing something of what I had seen of Methodists in different countries, so that they might feel as much as possible that they who were few comparatively, belonged to a large connection of Christian churches. At the close the people gathered about me, shook me by the hand, and clung to me, in real Yorkshire style; thus evincing their grateful appreciation of what had been felt and done for them by Methodists at large. I ought to have stated that similar reciprocal feeling towards British Methodists was shown by our Italian congregation at Naples, when, after an earnest, impressive, and fluent Italian sermon by Mr. Jones, I addressed it on kindred topics. Signor Sciarrelli too—with whom I had pleasant converse during my stay in Rome, and who is, evidently, not only a gifted, but also a gracious man of power—is working with native assistants for the formation of a circuit in and around Rome; and he told me of the highest municipal official, such as we should call the mayor, having invited him to occupy for Methodist services the public hall of a town some miles distant; and that he, the mayor, with other leading persons of the place, attended the services held, and provided for him from the "constabulary" protection from insult, while the people hailed and welcomed him as the successful disputant with the pope's chosen advocates in the recent public discussion on St. Peter's assumed residence in Rome.

On the whole, I am gratefully satisfied with the state of our missions in Italy. They are shaping themselves after the genuine Methodist form of various and multiplying agency; availing themselves of resources and opportunities as they appear; and employing, at Parma, Mezzano, Vico-Bellignano, Spezia, Intra, Cremona, Asola, Pavia, Bologna, Caserta, Salerno, Cosenza, Aquila, and Messina, in addition to the cities I have named, converted and devoted Italian evangelists under English ministerial superintendence. It would be presumptuous to speculate on popery, as to what it may do, or not do, with all its mysterious policy and serpentine subtlety; and it is proverbially unwise to underrate the strength of an enemy; but in Rome, and throughout Italy, as far as I could judge, the pope is mainly thought of as an infirm old man, and the mere tool of Jesuits.—*From Missionary Notices.*

IS THERE A REMEDY?

"Alas! How worldly-minded our ministers are growing!" So said a prominent layman of a New England city, not long since. "They care for the fleece more than for the flock," said another, a few months since. Are these things so? Let us see.

A prominent member of one of our New England Conferences said to one not so prominent, stationed near him, "You may have my place next year. I shall not stay here any longer. I can get four hundred dollars more at either of two places, both of which are more eligible, i. e., more prominent locations than this." The response was, "How long is it since Methodist ministers measured their duty by the number of dollars they could get?"

In a Quarterly Conference, the name of Brother G. was mentioned as desirable for a pastor. "You can't have him," was the response of the Presiding Elder. "He can get five hundred dollars more than you can give." Unanswerable argument. Quarterly Conferences never expect men to come from greater salaries to less in New England, until they become superannuated by age or disease. Said one on the eve of a transfer to the Middle States, "Why do you consent to allow them to give you what they please? Demand the first class, and you will have it soon." "A. B. will take a transfer this spring." "Ah! why so?" "He has had all the best appointments in the Conference, and now he seeks better ones elsewhere."

If these things are so, why are they so?

1. Because Quarterly Conferences officially recognize that as the proper spirit to possess, and cultivate it in the ministry.

2. By sending committees to confer with Rev. A. B., holding out to him superior pecuniary inducements.

3. By holding up the brother who preaches in a large place, and does the religion for a wealthy Church as the pattern for young ministers.

4. By regarding promotion in the amount of salary as evidence of success, and reckoning the man of God who occupies a small and feeble charge in the back settlements, as of less importance than the popular man at half the expense of labor, and with a tithe the evidence of personal godliness or interest for souls, occupies the pulpit of a city church.

Because bishops and their cabinets tacitly endorse all this conduct by consenting to allow those who demand the best, and will take nothing less, to have it and hold it year after year. By endorsing all contracts entered into on a pecuniary basis by pastors and committees, so that if you know that A. B. has agreed to go to C. next year, whether C. is in his Conference or out of it, you may safely publish that as the appointment; for when was it known that a Methodist Bishop dared to disappoint a wealthy church or thwart its plans?

Such things are humiliating, but if true we should acknowledge it, and look for a remedy.

With the present rule of appointment, great men for strong and wealthy churches, the weak must always be weak, the poor grow poorer year by year, and the waste places of Zion multiply in number and in barrenness. If these mauling and sorrowful, perhaps you will say sour, meditations may see the light, it will please

CYNICUS.

CHRISTIAN WORK IN FALL RIVER.

The interest felt in practical Christian work in the State is manifested in this city by the presence of delegates from far and near in attendance upon a two days' convention of laymen and clergymen. We think that our churches are beginning to feel the absolute necessity of an aggressive Christianity. In these days of defalcations, bribery, laxity of morals, lack of integrity, little concern for human life, unless the Church rose in their might and came to the rescue, we must as a nation drift inevitably into skepticism and infidelity. The executive committee of our Young Men's Christian Association, last year, instituted a canvass of the State, visiting important points, and holding meetings of one to three days in each place. The result was not only a union of Christian laymen and clergymen clasp hands with new determination to work in new directions and more forcibly for Christ, but many souls were converted, proving that the influences of the Holy Spirit accompanied their efforts. This year, as last, Mr. K. A. Burnell, of Illinois, has been employed to take a leading part in all the meetings, and for ninety successive days he is secured to aid the committee in this branch of labor. Some twenty-eight places have now been visited, and to-day, looking back, we can see the mighty influence of these meetings in lifting up the churches into a more forceful life. Souls have been converted by scores already, and seed has been sown which will bear fruit. The questions discussed are intensely practical, and of deepest import to all sects and denominations. Controversial questions are avoided, and such topics as "Common sense in Saving Souls," "Young Men in the Family," "Influence of Mothers and Sisters," "The Bible, how best used in our Work," "Christian Drones how made Workers," "Religion in the Family, Family Prayer," "Young Men's Christian Associations, their Demand and Promise," indicate the main drift of the meetings. Here in this city of thirty-five thousand, only six thousand reached by Church influences, is indeed a place that needs just such influences as are brought to bear upon them to-day, and the crowded houses indicate the interest felt. One business man, prominent in the State, with very important business interests pressing upon him, sending telegrams across the sea daily, is devoting time and money with the greatest freedom to make these gatherings a power, and he in his life illustrates how a man may be "fervent in spirit," while "not slothful in business." When will our churches and associations rouse themselves to the great idea that we are our brother's keeper, and that Christ by His dead, wonderful love, by His unwearied patience, by His dying on the cross, calls us to service:

"Jesus calls us o'er the tumult
Of our life's wild restless sea;
Day by day His sweet voice soundeth,
Saying, 'Christian, follow me.'"
S. E. B.

PASTORAL WORK.

BY REV. A. D. SARGENT.

"I have showed you, and have taught you faithfully, and from house to house."—ACTS xx. 20.

Discipline, page 88: "Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understanding; fix it in their minds, write it in their hearts," etc. Read section IX., beginning on page 82 of the Discipline, ending on page 90; for there we learn the teachings of Methodism on this vitally important topic, and no pastor can read the section alluded to, and fail to be impressed deeply concerning the magnitude of the work to be done. A man that neglects his pastoral duty would dread to read so plain a delineation of duty so forcibly and plainly put.

If pastoral duty had been neglected in the early days of Methodism, the denomination would to-day have been twenty-five years behind its present position. The pastor who neglects this work neutralizes himself, and betrays in his people a dissatisfaction that renders his best pulpit labors to a great extent unacceptable; and not a few feel and say in their hearts at least, the sooner he is gone the better, for he has not respect enough for me or mine to call upon us. As a Methodist minister it is his duty to work in this direction, and as a Christian minister it is positively required and clearly taught.

The great question now is, how much of this work is to be done? So far as the number of times to call, or the number of families to call on is concerned, it is well nigh if not quite an unanswerable question. But if you fix a rule in reference to the amount of time you can and ought to spend in this work, and then conscientiously employ that time, you can undoubtedly satisfy all reasonable persons, if not all persons, as to this part of your work. Suppose, then, you employ three hours (if needed) four days in the week, from two to five o'clock, P. M., you can comfortably visit from four to eight families per day; then you call on (say five families each day) twenty families per week. Suppose you have one call per day on the sick, and one per day on business (I speak only of the four days), then

you will call on three or four families per day, which will make 12 or 14 per week; then in less than one month you will have called on 48 or 64 families; and in three months you will have made 144 or 192 pastoral calls, and this will be nearly all the calls you would have occasion to make, even in the largest pastoral charges. If these calls are made twice per year, probably satisfactory results would be found, especially as the serious are to be looked after with great care and solicitude. Said a successful minister in my hearing, "more than fifty years ago to a pastor, 'When you see persons in your congregation evidently depressed, more or less awakened, be sure and go after them, and converse with them about their spiritual interests, and you will be sure to have a revival, and souls converted.' Much that is good can be derived from this suggestion. To make all this duty comparatively easy, do it by rule as to the families to be called on, by having a book with the names as they live on the streets, commencing at one point and going to another; and before going, look at the names and ask God's blessing on your efforts to do them good. This work must be done, and a neglect of it is only to lay the foundation for your welcome departure. The people say, 'Let us have a good pastor, and let him remain in his study all the morning hours, and thereby be prepared for the pulpit and the altar.'"

Our Book Table.

JAMES R. OSGOOD & CO. publish, from advanced sheets, ENIGMAS OF LIFE, by W. R. GREG. This volume contains a series of particularly thoughtful reflections upon the most impressive topics that can interest the human mind—the probabilities of progress in the future of human life on the earth, the character and means of human development, and the nature of the retributions of life to come. Mr. Greg, once an evangelical Scotch Presbyterian, has become more than liberal in his apprehension of the value of revealed religion, and of the New Testament modes of elevating the race, as expounded by orthodox Christians, as called. But Mr. Greg writes positively his own views, without sneering at others, and writes with great apparent frankness and reverence for the truth. The essays are marked for their precision of expression, their sustained strength, and for the solemnity with which the author treats views which are usually considered with much levity by writers of this shade of opinions. The final chapter on the life to come, although making little reference to the revelations of Scripture, is often solemn and impressive in the extreme.

MUSIC HALL SERMONS, by WILLIAM H. H. MURRAY (second series). Boston: James R. Osgood & Co. This little volume embodies the popular series of sermons, just closed, which have been delivered Sabbath evenings, during the winter, in Music Hall. We hardly estimate this series as high as the first; but they are all striking, animated, and practical presentations of religious truth, suggested by providential events, and the state of the community. His last sermon, as we have heretofore noticed, caused no little stir in the religious community. Mr. Murray may not have uttered the reason why the churches do not gather in the masses, but he has met many godly souls to thinking upon this subject.

LARS: A PASTORAL OF NORWAY. By Bayard Taylor. James R. Osgood & Co. Norsman kills his friend, who loved the same maid with himself, in duel, and fled from his country to Pennsylvania. Among Quakers speaking the tongue of the fatherland, he found, after a sad struggle, peace to his soul. Afterwards he met the avenger of the blood of his old Norway companion, who had followed him, and offered his life to him, but as a Christian refused the proffered duet. His foe was converted by the calm sweetness of his piety, and Lars marries the Quakeress Ruth, who had been the chief instrument of his redemption. A pleasant story, in easy verse.

D. Appleton & Co. are issuing, in a portable form, a series of very entertaining scientific treatises, bearing the general title of THE INTERNATIONAL SCIENTIFIC SERIES. The first volume is "The Forms of Water in Clouds and Rivers, Ice and Glaciers." By John Tyndall, LL. D., F. R. S. It has all the charm of his public lectures. It is rendered more interesting by personal incidents and experiments, and is fully and finely illustrated with excellent wood engravings.

The second volume of the series is "Physics and Politics; or Thoughts on the Application of the Principles of Natural Selection and 'Inheritance' to Political Society." By Walter Bagehot, esq. This is an original attempt to show how the present orderly condition of things has gradually been shaped by existing necessities out of the previous states of society, and to indicate the probable direction of political progress in the generations coming after us.

The remarkably popular LECTURES ON LIGHT, delivered before the Lowell Institute by John Tyndall, and redelivered before immense audiences in New York, and a crowded house in New Haven, have been published in a cheap, but very handsome book form by the Appletons. In his preface the author expresses his grateful appreciation of the respectful and kind hearing which he everywhere received. This volume will be welcomed by thousands who lost the rare opportunity of hearing so admirable a lecturer in his own chosen field.

Nelson & Phillips have issued a new edition of Dr. A. T. BLEDSES'S THEODICY. This well-known treatise was first published in 1853, and has received a very appreciative criticism on the part of its Calvinistic opponents, like Dr. McComb, and of its Arminian sympathizers. In a voluminous appendix Dr. Bledses responds to several critical reviews, both American and English, of his positions. It is an elaborate and somewhat popular discussion of the great problem of moral evil in its relation to men and to his Creator. Every theological library of course will require a copy, and J. P. Magee has it for sale.

Robert Carter and Brothers send to our book table, through Gould & Lincoln, COMFORT YR; or, The Harp Taken from the Willows. By J. R. Macdonald, D. D. This volume contains thirty-one short discourses based upon selections from the prophecy of Isaiah, and especially intended to bring comfort to the Church and to individual Christians in hours of trial and depression. It is a wholesome volume for meditation and spiritual instruction may be found in the prophetic Scriptures.

HERALD CALENDAR.

CONFERENCE.	PLACE.	TIME.	REPORT.
New England.	Mass.	April 2.	Wiley.
New Hampshire.	Newport, N. H.	" 16.	Simpson.
Vermont.	Richford, Vt.	" 23.	Peck.
Maine.	Shawmut, Me.	" 7.	Haven.
East Maine.	Damariscotta.	" 15.	Wiley.

ZION'S HERALD.

THURSDAY, APRIL 3, 1873.

BENEFICIARIES.

It is very evident that the whole question of aid to young men studying for the Christian ministry is to be submitted to a thorough and serious re-examination. An able essayist at the Providence Conference took a positively antagonistic position to all eleemosynary aid to young men seeking an education, with or without the pulpit in view, and argued earnestly, that all money contributed for educational purposes should be devoted to the endowment of institutions, and to the rendering of education of the highest and broadest quality free to all. *The New York Observer* continues its heavy attacks, without qualification or discrimination, upon all charitable aid afforded to students of theology; and our editorial brother, *the Northern*, rather hesitatingly admits the force of the *Observer's* statements, and is quite inclined to the opinion that Educational Aid Societies simply offer a premium upon dullness and indolence.

Nothing is more to be deprecated than any course of training that will tend to weaken a young man's manliness, or his sense of self-dependence. He ought never to consider himself a pauper, or be treated as if he were one. He ought not to be made to feel that he has any claim upon the Church to give him an education, and that his proposed position as a religious teacher makes it not only proper, but the "bounden duty" of the Church to relieve him from burdens that others have to struggle under and endure, and to pet and encourage him as a person belonging to a peculiar and favorite class in society. Nothing should be done to awaken in the minds of young men an expectation that after their course of study, the Church is under obligation to treat them with great deference and tenderness, and bestow upon them her highest positions, irrespective of talent or diligence.

Doubtless such developments have occurred, partially, through the manner of the administration of charitable aid to young persons looking to the ministry. Graduates from seminaries aided through their educational course have lost not a little of their "enthusiasm of humanity," and have come to look upon their sacred vocation as a profession. They have not stood at the end of their course like men just ready to run a race, eager for the release from restraint and the word of dismissal. They rather measure with their eyes the remuneration that is proffered, than the breadth, necessity, and whiteness of the moral field before them. They are more inclined to weigh in their balances the length and severity of their preparation than the value and peril of human souls, and their obligation to the Saviour who died for all. They shrink from personal sacrifices, rather than covet them with a holy courage and a robust manliness. They prefer rather to preach the gospel "in another man's line of things made ready to their hand," in the established pulpits that the fathers have builded with great travail of spirit, than, like the glorious apostle of the Gentiles, to preach in "the regions beyond;" to break into new ground, counting not their ease, their comfort, or their lives dear upon themselves if they may but apprehend that for which they have been apprehended of the Lord Jesus.

It may be advisable to change the basis of this pecuniary aid, and to make it in every instance a loan instead of a gift, to be repaid under an unmistakable Providence of God, such as a failure of health, forbids it. Of this course, we understand, the young men of our Theological Seminary prefer, and have petitioned the Society that the moneys bestowed upon them might be so regarded. This will encourage a feeling of independence and manly self-reliance, and entail no apparent obligation hereafter upon the Church, to encourage or endure the ministerial services of an undevoted or inefficient man.

It may be better to widen the base of the Educational Society, and aid, in the form of loans, all particularly promising young Christian students, of both sexes, anxious to cultivate their intellectual powers to the utmost, for the highest purposes. We need Christian school teachers, physicians, lawyers, and men of business, as verily as we do ministers. At this hour the Church needs especially to encourage its brightest young minds to secure a thorough education. We need the highest development of all forms of talent, and of every intellectual capacity. We have fallen upon the era when the full weight of a cultivated man in every walk of life is felt, and his influence appreciated. We have every reason to seek the religious cultivation of the young persons that are to be the companions and co-laborers of our own sons, and daughters in the broader Christian fields that will certainly open before the next generation.

The object of the pecuniary aid which is proffered only in limited amounts is, 1. To encourage young persons of hopeful gifts to commence the long and wearisome work of securing a thorough

education. Without this inspiring proffer of aid the prospect will appear so dark and forbidding that but comparatively few scholars, of very limited pecuniary resources, but of good capacities, will dare to undertake the task. This aid has been the turning point in the lives of many of our most promising preachers, who, but for its inspiration, rather than its actual support, would have turned to a trade or to merchandise, rather than to the academy.

2. It holds a young man back somewhat from a too hasty adieu to his preliminary studies. It encourages a more thorough training, and secures for the Church a broader and more substantial scholarship. The great evil of the hour is a superficial training, entailing upon the Church, "half-baked, poorly-grounded, easily turned aside by every wind of doctrine, uneasy, unreliable men who become the 'revolvers' in our modern pulpit.

3. We save our young ministers from a wearisome and embarrassing indebtedness which sends them to teaching, or into life insurance agencies, or some other secular business, after their graduation, to earn enough to give them a little ease, before entering the pulpit. The result is, in many cases, they never return to the pulpit. They also acquire habits of speculation, become traders in stocks and lands, eager to acquire that wealth, the need of which has caused them in other days the severest self-denials, and even positive suffering.

4. Finally, in many instances, our noblest young men, promising the most to the Church, in this hard struggle to accomplish double work, and thus pay their way through their course of study, fall victims to chronic infirmities, ever thereafter hindering their usefulness, or, as in several well-known instances among us, just as their great worth is demonstrated, they fall into a premature grave; their whole vital energy having been exhausted in the protracted strain upon their physical powers.

Evidently it is the abuse of educational funds, and not their proper use, that is to be deprecated; careful discrimination in the selection of subjects, a watchful supervision of them during their course, and a judicious manner of bestowing this aid, will relieve the question of its chief difficulties, and secure for the Church the important ends sought in the gathering of educational funds.

THE NEW PASTOR.

Before these words will reach them, thousands of our readers will probably have passed under the spiritual guidance of new pastors, and other thousands will in the next few weeks make the like exchange of the old for the new. Some changes in the pastorate will result from the regular operation of the inflexible three years' rule, and others from causes which, in the judgment of the appointing power, seem to render a change necessary, or, at least, expedient. It is enough that they have come, and that new appointments are made. Let us believe, without a doubt, that Bishops and Presiding Elders have acted in all honesty and integrity, using their best wisdom, and with much prayer seeking the guidance of the great Head of the Church. And though we can see and handle many parts of our itinerant machinery, we may not forget that some of its wheels are beyond our vision, and under the control of a providential hand. In Conference adjustments, as in all things that pass through human hands, it would be strange if no mistakes should occur, and that unsuitable appointments should not sometimes be made. But we fully believe that the ultimate results for good or ill, of all these arrangements, whether the best possible or not, will depend quite as much upon the people to whom these newly assigned pastors are sent, as upon the pastors themselves.

With all the advantages of our itinerancy, it is no secret at all that the system is severe. It is convenient for finding a pastor for every Church and a church for every preacher, and yet both churches and preachers not seldom become so bound together in Christian love, and are so happy in their relation, that the separation is effected only with great pain. The physical labor of its frequent changes, the dismantling of a home, packing libraries and goods, and reducing chaos to order in the new parsonage, are very far from being boy's play, but the sundering of old ties, and the breaking up of old associations, the wear and tear of the affections, are doubly more consuming of the energy and vital powers. Other families move from one town to another, to whom the physical toil and fatigue are no less severe than to ministers' families; but here the parallel ends. Their relations to the communities into which they enter are widely different. The business man proposes to find success by the employment of hand and brain, reserving the forces of his heart for his home circle, and the few friends with whom he may become intimate; the minister knows well that unless he can find a place in the hearts of the people to whom he comes, he will largely fail of his errand. The business man's removal is for the promotion of his own worldly interests, and inside of their circle alone is he affected by the opinion of his fellow-men; the minister's is for the spiritual interests of other people, and they are very greatly affected by the opinion which the people themselves have of him.

It is not, then, to be wondered at if a pastor in going to a new field of labor feels a peculiar sensitiveness, amounting often to a shrinking of heart, as he

thinks of standing for the first time before a strange congregation, with none of the old familiar faces of those who know and love him. He realizes the importance of his mission, and he knows human nature too well to be unaware of the perils around him. Blessed is that congregation if they have refrained from sending committees to find them a preacher, and have foreborne laying siege to the Bishop and his cabinet, and have instead been constant and earnest in beseeching the Lord who knows their need, and all his ministers as well, to send them a pastor of his own choosing who shall lead them onward and upward in the way to heaven! They are prepared by holy prayer to receive him as from the Lord. They have divested themselves of that spirit of criticism and judgment, of fastidiousness and self-assumption, that would prompt them to listen to his first sermon as if it were a lecture, and to pronounce with promptness their likes and dislikes. Nothing can be more unjust than such hasty judgments. A people may in the first week of the year, and even before his arrival, by their free talk about their new minister, render him powerless for good by making themselves incapable of receiving good from him.

Pray for the new pastor; pray fervently for him both before and after his coming. And when he comes, give him a hearty hand with a loving grasp. Make him feel that he is received as a servant of the Lord should be, with open and large hearts, by those to whom he is sent. He and his are fresh from the sad parting with old friends, and are weary and worn withal; get them in their new home among the new friends as speedily as possible; but, above all, with the assurance in the parsonage that no effort of love shall be wanting to compensate them for all they have left behind. The chilling coldness with which some churches manage to welcome their pastors, the neglect of them and their wives as if familiarity with them were undesired, do not belong to the model Church, or even the truly prosperous Church. We have hoped to say a few words which might facilitate the first days of our brethren in their new fields, and rally around them at once the body of their people in unity, affection, and ready co-operation, though fully aware that there are many cases where no word from us is needed. We believe that their success depends very much on their people, and that the comparative failure of so many years of labor may be as often traced to the deficiencies of the Church as of their pastors. Indeed, it is in the power of a single, jealous, wilful man to make useless the efforts of both preacher and Church, just as sometimes a minister's whole term is consumed in overcoming the effects of his predecessor's bad management. We most heartily desire that the new Conference year may be one of a marvelous spiritual power in all our churches; and such it may surely be if we all enter upon it in the spirit of our holy religion, and with the love and zeal which have so largely in our history brought our people into a prompt and glad fellowship with their pastors in the very commencement of their ministrations.

THOMAS JACKSON.

The Watchman (English Wesleyan) of March 12, gives an extended obituary notice of the truly venerable Rev. Thomas Jackson, who died March 10, an event long expected on account of his advanced age, and great physical weakness. He was in his ninetieth year, and was, says *The Watchman*, "almost if not quite the last of a race of eminent and devoted ministers, who in the former days, by superior intelligence, unremitting labor, and spiritual power, did so much to make Methodism, under God, what it now is in the world." Dr. Jackson rose from a humble position in life, his educational training having been received in one of the most ordinary village schools. A carpenter by trade, he was converted while an apprentice, under the preaching of a Wesleyan sister, the wife of Rev. John Barrett. He soon began to pray and to preach, and was from the first very acceptable and useful. He entered Conference in 1804, just as he reached his majority. He soon became conspicuous from his marked ability. He participated in the first public Methodist missionary meeting which was held in Leeds. In 1824 he succeeded Dr. Bunting as editor of *The Wesleyan Magazine*, and compiled and wrote a number of volumes published at the Book Rooms. In 1838 he was elected President of the Wesleyan Conference; a memorable year in which preparations were made for the great centenary services held the year following. At the ensuing Conference he delivered his elaborate Centenary sermon. In 1841 he became Divinity Tutor in the Richmond Branch of the Theological Institution, which position he retained until 1860, when failing health forced him to retire from so onerous a service. He has been a voluminous writer. His lives of Richard Watson and Charles Wesley are well known. He wrote many polemical sermons and valuable religious treatises. He was a man of great mental power, of impressive address, of strong opinions; a devoted and earnest minister, preserving the simplicity and earnestness of Wesleyan Methodism to the last, and often sounding in Conference the most stirring notes from his silver trumpet, as he sought to lead an advance, or to call back his brethren from any questionable alliance with the State Church, or from any undue conformity to the world. *The Watchman* thus speaks of his final moments:—

"A short time before his death, when, in remembrance of what the venerable saint had previously declared concerning the peace of God having been his without interruption through seventy years, Dr. Johnson remarked to him, 'Your peace still flows a river.' 'O, yes,' he replied, 'I have perfect peace; and I want a change of the phrase concerning death found in the hymn-book, as to its being the 'dreadful shade.' Death is not dreadful to me.' Being reminded that formerly the term 'dreadful' was sometimes employed to express deep solemnity, as well as what was alarming, he said, 'Yes, and it must be so in that instance. Death is solemn, but not at all dreadful to me in a fearful sense.' Other expressions of untroubled repose in God were uttered by him, as well as of a deep sense of nothingness. He declared emphatically, 'I am nothing—I was nothing to begin with, and am still nothing.' He expressed deep interest in questions relating to Methodism and to the nation, and sent messages of love to the brethren. He wrote his name for the last time with a hand that had all but forgotten its cunning, and without sight to perceive what was written. He expressed some wishes concerning his funeral, and then composed himself in his bed, where, as before, he was tenderly ministered unto by his devoted daughter, Mrs. Marzials, with whom he resided, and by beloved grand-children. In this state of quiet rest in the Lord he continued, alternately sleeping and waking; and while not seeming to lose consciousness at any time when awake, he gently sank, becoming weaker and weaker, until, as with the softness of infantine breathing, he fell asleep in Christ, without even a last gasp or sob to mark the instant when his life on earth ended.

One striking feature of his life was exhibited in a marked degree by the late Napoleon III. He had a strong personal magnetism over all those that approached him, and won from them through a singular fascination, a warm regard. This was not only true in the instance of Rev. Mr. Abbott, the author of the very eulogistic and apologetic life of him, which was published in the full blaze of his glory, a few years since, and which is now issued in a new edition, including a full history of the late Franco-German war, with touching sketches of his fall and of his death, but of others, who had occasion to approach him, even of strong republicans. We well recollect the earnest defense of his good qualities on the part of the intelligent head of the printing-house from which the volume was issued; who, while it was going through the press, was passing a summer in France and Switzerland, and who made repeated calls upon the Emperor to arrange for the copies of his palace portraits which now adorn the volume. This gentleman, a republican through and through, was powerfully impressed by the dignity, suavity, and kindness of the Emperor, and was quite ready to accept the most generous aspects in which he was viewed by his eulogistic biographer. It is interesting and profitable reading now, in the light of succeeding events, to peruse this life of Napoleon, the history of his romantic *coup d'etat*, his brilliant career upon the French throne, and his rocket-like disappearance, a conquered man, dis-throned, a refugee, soon sinking into an unhonored grave.

The volume has been enlarged and enriched by two new chapters, and is now meeting with a renewed and extensive sale. It is published by B. B. Russell & Co., 55 Cornhill, and is for sale by agents throughout the country.

The Lowell *Fox Populi* of March 19 gives an account of a delightful Sunday-school anniversary held the previous Sabbath, in the Worthen Street Methodist Episcopal Church. Among the numerous exercises of the occasion, in which the editor had the pleasure of participating, the pastor of the Church, Rev. G. S. Chaboussier, who has also been the admirable shepherd of the lambs of his flock, was agreeably surprised, and apparently greatly astonished, by a present of eighty dollars' worth of well-selected exegetical works for his library. Twenty-two little girls, each brought forward a book in her hand as a representative gift of affection from the whole school. From what we heard of the faithfulness of this good minister, and his abundant labors in the Sunday-school, as well as in the pulpit and pastorate, we do not feel half the surprise he manifested over his handsome and valuable donation. If we should express in comprehensive terms our own opinion in the premises, we should say, they served him right! and to others, go thou and do likewise.

The writer of these lines, Mrs. Susan Brewer Thomas, was once Preceptress at Wesleyan Academy in the days of Dr. Flak. After a long residence at the South, she returned at the advanced age of 82 to visit her Alma Mater, and became deeply interested in two of the Chinese youth, placed in Dr. Cook's family. On her return to New Orleans she dedicated this little poem to these Celestials:—

THE TWO CELESTIALS, WANG CHUNG LANG, AND CHUNG YONG CHANG.
How beautiful!—magnificent the name!
"Celestial Empire!"—with its ancient fame!
Standing aloof from Nations—like a star—
Rolling in yon blue arch, with light afar,
Sending forth rays within the vaulted skies
Alone in depths of ether, to surprise,
The modern world, by arts to them long known,
Which nations since have claimed as all their own!

His history absorbs the student's thought,
A problem still, for ages to be wrought.
His philosophic character impels
Researches deep, on what the savant dwells.
O! may you when your footsteps homeward turn,
Have mental light more brilliant still to burn;
Knowledge with all its charms to breathe each brow
With gems of fadless thought, so pleasing now;
Wisdom and virtue most divinely given,
To make you favorites of earth and heaven.

NOTE.—Of the many Japanese and Chinese placed in the Wesleyan Academy, the most interesting of the former, and the three of the latter.
The *Boston Traveller* contains a very appreciative notice of Rev. F. G. Morris, written by one of its editorial corps, and a member of another denomination. Mr. Morris closes his three years' term at the Saratoga Street Methodist Episcopal Church, East Boston, at the present Conference. After speaking in very high terms of the quality of his discourses, their originality, strength, and comprehensiveness, the writer remarks: "The people of East Boston, outside of his own denomination, who have heard him, will regard his withdrawal as a local loss. It may be proper to add that the writer of this is not a Methodist, nor in any way connected with the denomination; but as he has frequently heard Mr. Morris, has penned the foregoing as a brief tribute of respect and esteem for his character and talents as a faithful Christian minister."

A noted western minister visiting us at the East a number of years ago, and preaching upon the handful of corn sown upon the mountain, wound up his glowing climax with the characteristic western, though not over-reverent exclamation, "My Lord, what tall corn!" We were reminded of this incident by an immense ear of corn, over a foot long, which our friend, J. R. Goodwin, esp., just returned from Kansas, left upon our table. Like the grapes from the valley of Eschol, he brings these ears as specimens of the fruit gathered from the goodly land he has visited.

The *Holston Methodist* comes to us this week in an entirely new dress. It makes a fine appearance, and is ably edited. It has a standing controversy with Dr. Colquhoun, of the *Methodist Advocate*, and keeps up the spirits of its readers by ringing attacks upon the Methodist Episcopal Church—the northern church as it terms us—and sideways thrusts at Bishop Haven. Life certainly is to be preferred to stagnation; but neither Christian union nor unanimity of action can be secured by these constant strife.

Rev. Brother Mars made us a call last week. He has been confined to his house during the winter, not having recovered much physical strength since his severe paralytic attack. His faith is unwavering, and

frequently to give those present an opportunity of learning how to observe, and also of making collections with which they may teach classes at home. Most of the scientific men engaged in the plan are from Boston and vicinity, but from Yale we notice the names of Profs. Verrill and Eaton. The plan is novel, but likely to produce excellent results."

The *New Covenant*, a Universalist paper, of Chicago, referring to the late loss by fire of the *Christian Leader*, and other late conflagrations, says:—"If our denominational press continues to be assailed by fire as of late, we shall do well to have for our motto the words of Paul: 'Our God is a consuming fire.' Which might prove, we should hope, a very wholesome 'counter irritant' to the defective theology of the Universalist press."

EDITORIAL PARAGRAPHS.

The Annual Fast, according to the appointment of the Executive of the State, occurs the second day of the New England Conference. This is unfortunate. Our ministers will be away from their pulpits, and the pressure and weariness of business will destroy the effect of the occasion at the service. It is desirable that our Conference should be held a week later, and thus take its session out of the liability of this interruption, and also enable us to sanctify this occasion among our own people. There is reason enough this year for a true and hearty fast. The public demoralization, the prevalence of crime, the late great calamity, the need of a deep spiritual baptism, all serve to indicate the propriety of such a service, and to give a direction to thought or prayer on the occasion. Doubtless the day will be publicly observed, as usual, by the Conference.

The Lowell *Fox Populi* of March 19 gives an account of a delightful Sunday-school anniversary held the previous Sabbath, in the Worthen Street Methodist Episcopal Church. Among the numerous exercises of the occasion, in which the editor had the pleasure of participating, the pastor of the Church, Rev. G. S. Chaboussier, who has also been the admirable shepherd of the lambs of his flock, was agreeably surprised, and apparently greatly astonished, by a present of eighty dollars' worth of well-selected exegetical works for his library. Twenty-two little girls, each brought forward a book in her hand as a representative gift of affection from the whole school. From what we heard of the faithfulness of this good minister, and his abundant labors in the Sunday-school, as well as in the pulpit and pastorate, we do not feel half the surprise he manifested over his handsome and valuable donation. If we should express in comprehensive terms our own opinion in the premises, we should say, they served him right! and to others, go thou and do likewise.

The writer of these lines, Mrs. Susan Brewer Thomas, was once Preceptress at Wesleyan Academy in the days of Dr. Flak. After a long residence at the South, she returned at the advanced age of 82 to visit her Alma Mater, and became deeply interested in two of the Chinese youth, placed in Dr. Cook's family. On her return to New Orleans she dedicated this little poem to these Celestials:—

THE TWO CELESTIALS, WANG CHUNG LANG, AND CHUNG YONG CHANG.
How beautiful!—magnificent the name!
"Celestial Empire!"—with its ancient fame!
Standing aloof from Nations—like a star—
Rolling in yon blue arch, with light afar,
Sending forth rays within the vaulted skies
Alone in depths of ether, to surprise,
The modern world, by arts to them long known,
Which nations since have claimed as all their own!

His history absorbs the student's thought,
A problem still, for ages to be wrought.
His philosophic character impels
Researches deep, on what the savant dwells.
O! may you when your footsteps homeward turn,
Have mental light more brilliant still to burn;
Knowledge with all its charms to breathe each brow
With gems of fadless thought, so pleasing now;
Wisdom and virtue most divinely given,
To make you favorites of earth and heaven.

NOTE.—Of the many Japanese and Chinese placed in the Wesleyan Academy, the most interesting of the former, and the three of the latter.
The *Boston Traveller* contains a very appreciative notice of Rev. F. G. Morris, written by one of its editorial corps, and a member of another denomination. Mr. Morris closes his three years' term at the Saratoga Street Methodist Episcopal Church, East Boston, at the present Conference. After speaking in very high terms of the quality of his discourses, their originality, strength, and comprehensiveness, the writer remarks: "The people of East Boston, outside of his own denomination, who have heard him, will regard his withdrawal as a local loss. It may be proper to add that the writer of this is not a Methodist, nor in any way connected with the denomination; but as he has frequently heard Mr. Morris, has penned the foregoing as a brief tribute of respect and esteem for his character and talents as a faithful Christian minister."

A noted western minister visiting us at the East a number of years ago, and preaching upon the handful of corn sown upon the mountain, wound up his glowing climax with the characteristic western, though not over-reverent exclamation, "My Lord, what tall corn!" We were reminded of this incident by an immense ear of corn, over a foot long, which our friend, J. R. Goodwin, esp., just returned from Kansas, left upon our table. Like the grapes from the valley of Eschol, he brings these ears as specimens of the fruit gathered from the goodly land he has visited.

The *Holston Methodist* comes to us this week in an entirely new dress. It makes a fine appearance, and is ably edited. It has a standing controversy with Dr. Colquhoun, of the *Methodist Advocate*, and keeps up the spirits of its readers by ringing attacks upon the Methodist Episcopal Church—the northern church as it terms us—and sideways thrusts at Bishop Haven. Life certainly is to be preferred to stagnation; but neither Christian union nor unanimity of action can be secured by these constant strife.

Rev. Brother Mars made us a call last week. He has been confined to his house during the winter, not having recovered much physical strength since his severe paralytic attack. His faith is unwavering, and

though to be laid aside from his beloved labor for the Lord is, to him, a much severer task than to toll or to die. He has done brave work in his day, and there is "rest for the weary," and a "well done" from the Master, not far ahead!

We advise our horticultural friends, now that the spring begins to give some faint promise of opening, to send to James Vick, Rochester, N. Y., for a copy of his *Floral Guide*. His list of seeds, and bulbs, and flowers is not surpassed in the country. All these, with directions, will be found in his handsome catalogue.

Of the first of a series of sermons which Rev. W. J. Parkinson, of South Lawrence, has been asked to deliver in the City Hall of Lawrence, the *Seaford* of that city says: "It was an admirable production, full of sound thought and logical deductions, and denoting that the speaker had given his subject earnest and scrutinizing thought."

Attention is directed to the notice of the musical and literary entertainment to take place in Biomsfield Street Church, on Fast Day evening. It will doubtless be a most enjoyable occasion.

The Methodist Church.

PROVIDENCE CONFERENCE.

FRIDAY AFTERNOON.
The afternoon exercises consisted in an interesting Bible Meeting. Revs. A. J. Church, T. M. House, and Rev. Mr. Gilbert were the speakers.

In the evening a fine audience assembled to listen to the annual missionary sermon delivered by Rev. J. E. C. Sawyer, of Providence. Revs. E. D. Hall and G. L. Westgate assisted in the preliminary services. The text was Psalm viii. 3-7. The sermon was one of original thought, most pertinent and beautifully expressed. It was made to appear clearly that the gospel of the Divine Son of God is calculated to elevate, bless, and save man.

SATURDAY MORNING.
The early prayer meeting, at eight o'clock, was led by Rev. A. N. Bodfish. It was an excellent session.

At nine o'clock the business of Conference was resumed, the Bishop in the chair. William J. Smith, P. Palmer, S. M. Beale, William B. Heath, DeWitt C. House, H. B. Cady, and S. E. Evans were received into full connection.

Jacob W. Price was continued on trial. Dr. Eddy, Secretary of the Missionary Society, was introduced.

William B. Lawton was invited to address the Conference in the interests of the Preachers' Aid Society.

A collection was taken to aid the funds of Necessitous Cases amounting to \$106.

Invitations were extended from Pleasant Street, New Bedford, North Bridgewater, and First Church, Newport, as places for the next session. After a full representation by vote it was decided to hold the session of 1874, in North Bridgewater.

P. M. Stone, G. F. Gavitt, James Davis, and W. V. Morrison were appointed Trustees of the Conference Seminary.

William J. Smith and Albert E. Palmer, having passed the examinations of the third year, were advanced to the second class of Deacons.

By motion of Dr. Talbot, the Bishop was requested to appoint H. W. Conant agent of the Rhode Island Temperance Society, and C. Nason, chaplain and agent of the Rhode Island Hospital.

E. F. Clark was granted a supernumerary relation without appointment.

D. Patton, J. E. C. Sawyer, and W. V. Morrison were appointed a committee on the Woman's Foreign Missionary Society.

B. A. Chase, J. Mather, and E. McChesney were appointed a Committee on Peace.

D. H. Ela presented the report of the Committee on Education in part. Dr. Whedon, W. Lively, C. Young, Dr. Talbot, J. F. Sheffield, L. D. Davis, W. B. Lawton, esp., B. A. Chase, and H. W. Conant discussed the report in reference to the Conference Seminary. The financial condition of the school is less embarrassing than the Conference had supposed.

Pending the question, Conference adjourned, making the subject before the body the order of the day for Monday at ten o'clock.

SATURDAY AFTERNOON.
A Sunday-school meeting of great interest was held at half past two o'clock. The speakers were Revs. S. L. Gracey, S. E. Evans, and L. B. Bates.

In the evening at half past seven the Anniversary of the Church Extension Society was held. Rev. S. L. Gracey presided.

Rev. J. Mather led in the religious devotion. Revs. A. Palmer, W. J. Smith and L. D. Davis, the corresponding secretaries, were not able to be present.

SUNDAY.
The Conference *Love Feast*. This peculiar service is becoming more and more interesting. The excitement becomes profound as memories of other days are recalled. And their thoughts, involving the immediate future and the long hereafter, awaken feelings of commingled joy and sorrow.

The Love Feast commenced at half past eight o'clock. Rev. Dr. Upham presided with his usual dignity. There were more than fifty testimonies, and the occasion was one of no ordinary interest.

At half past ten a large and deeply interested congregation assembled to hear Bishop Andrews' sermon, and witness the ordination of the deacons. His text was selected from 1 Timothy i. 5: "Now the end of the commandment is charity out of a pure heart," etc. The sublime truths of the gospel were presented in a most masterly manner, and the audience was at times wonderfully moved.

At the close of the sermon, DeWitt C. House, Hopkins B. Cady, Franklin S. Goodrich, Eben Terrell, Jr., S. Hamilton Day, Charles H. Ewer, and Eliza E. Smith were ordained deacons, Revs. Drs. Upham, Brown and Talbot assisting the Bishop.

About eleven hundred people assembled in the afternoon to hear Dr. T. M. Eddy. His sermon was founded on the text recorded in St. John, xii. 31: "Now is the judgment of this world," etc. For an hour and a quarter in strains of eloquence the doctor presented the truth involved in the text, swaying the audience as by magic power. Long will the sermon be remembered.

The following is the list of elders ordained at the close of Dr. Eddy's sermon: John Q. Adams, Edward L. Hyde, Albert L. Dearing, George DeB. Stoddard, and John C. Gowan. The Bishop was assisted in this service by Drs. Brown, Talbot, and Patton, and Revs. Harlow, Brewster, and Bates.

Evening.
The Anniversary of the Conference Missionary Society was held in the evening. At an early hour the large church was packed with those who were eager to witness the services. Rev. W. Lively presided.

Rev. James Mather, Treasurer of the So-

ciety, reported that the total receipts from all sources during the year were \$12,583.10. Total increase, \$588.38. Rev. George E. Reed gave an excellent address. He had made thorough preparation.

Dr. Eddy's address was wonderfully grand. He took a survey of the field, and inspired courage in the minds of all the appreciative.

MONDAY MORNING.
The usual prayer meeting was held at eight o'clock. Rev. Mr. Howard having the meeting in charge. It was a season of refreshing from the presence of the Lord.

At nine o'clock Dr. Patton conducted the opening religious services of the regular session. The Bishop presented the certificates of ordination of yesterday.

The Committee on Home Mission Work reported by the chairman, Rev. W. V. Morrison. The report recommended the formation of a Home Missionary Society.

During the discussion of this report, participated in by several members of the Conference, the hour arrived for taking up the report on Education.

The committee gave way, and Dr. Eddy addressed the Conference on the interests of the Parent Missionary Society. Rev. H. W. Conant, John Kendrick, esp., and John D. Flint, esp., were appointed Trustees of the Conference Seminary. A Committee appointed by the Board of Trustees, reported in favor of appointing an agent to collect funds for the Seminary. Rev. D. H. Ela, J. E. C. Sawyer, and A. J. Church discussed the report. Dr. Brown read a letter from Bishop Haven, in Mexico, urging the Conference to put the Seminary on a firm basis.

Rev. H. W. Conant continued the discussion. Rev. W. Lively followed with one of his noble speeches in the interest of the Seminary.

The report was adopted unanimously, and thus the Conference became committed to sustain the Seminary, and provide means for the purpose of carrying out the plan. P. A. Crafts was made effective. E. S. Stanley and James S. Thomas were voted supernumerary relations without appointments.

W. F. Farrington and M. P. Alderman were granted supernumerary relations.

Adjourned to meet this evening at seven o'clock.

AFTERNOON.
At half past two o'clock a meeting was held in the interest of the Ladies' and Pastors' Christian Union. Mrs. Annie Whittemore, the Corresponding Secretary of the Parent Society, addressed the meeting to the delight of those present. The presiding Bishop in a very able manner also addressed the meeting. A collection amounting to \$42 was made for the Society.

EVENING.
A regular business session was held in the evening. Rev. A. J. Church led the devotions.

The Committee on the Pastors' and Ladies' Christian Union reported, recommending the organization of a Conference Society, and commending the work contemplated.

A petition from Fourth Street, New Bedford, in reference to reducing the number of districts in the Conference, was referred to the Presiding Elders, and a committee of four to be appointed by the Bishop, and to report at the next Conference.

Rev. W. Y. Morrison addressed the Conference on the important interests of the community. The presiding Bishop has won laurels during his stay with us. Highly complimentary resolutions in regard to him were passed.

Hon. S. Dean, having provided lists of the appointments for gratuitous distribution, was by a rising vote thanked.

The committee on Memorials of Rev. O. Robbins and C. M. Alvord reported. The memorials will be printed in the Minutes.

A vote of thanks to the Publishers of *Providence Journal*, who had also prepared lists of appointments for distribution, passed. The Bishop read the Scriptures, and gave out the hymn, "And let our bodies part." This was sung with full hearts and voices. A very fervent prayer was offered by the President. His address was full of kindness and love.

The session has been of great harmony and interest.

The appointments were read and the benediction pronounced. The devoted men went to labor and to succeed in the name of the Lord.

Rev. W. Y. Morrison read summaries of statistics; the following are totals:—

Members	17,328
Probationers	1,113
Local Preachers	389
Deaths	287
Baptisms, Children	219
do Adults	109
Churches	1,029
Value	\$1,535,000
Parsonages	18
Value	\$108,000
Sunday-schools	175
Officers and Teachers	3,922
Schools	21,122
Collected for Conference Claimants	\$2,354.42
do do Missions, Churches	9,099.00
do do Sunday-schools	2,827.75

Total \$11,026.75

Women's Foreign Missionary Soc. \$1,413.97

Church Extension \$1,332.96

Tract Society \$42.43

Sabbath-school Union \$53.83

Free Men's Aid Society \$29.29

Education \$70.57

Bishops \$68.73

Building and improving churches \$40,279.80

Debt on churches \$124,933.00

Ministerial support (estimate) \$135,246.00

Ministerial support (receipts) \$138,490.00

American Bible Society \$10.37

The statistics were, in several respects, imperfect, and it was voted that hereafter the names of those who are delinquent in making these reports be read in open Conference.

The committees of Examination preliminary to the next Conference, were appointed as follows:—

Local Preachers, Deacons Orders—T. M. House, E. A. Lyon, J. E. Hawkins, A. L. Dearing.

Local Preachers, Elders Orders—H. D. Robinson, E. B. Bradford, G. W. Wooding, C. S. Maccreading.

Candidates for Admission on Trial—S. Leader, G. E. Reed, W. T. Worth, J. E. C. Sawyer.

First Year—S. L. Gracy, J. O. Thompson, A. J. Church, E. M. Anthony.

Second Year—J. L. Lively, J. Cooper, B. Clark, C. Hammond.

Third Year—W. T. Harlow, H. H. Martin, C. N. Hinckley, S. J. Carroll.

Fourth Year—J. T. Benton, W. E. McCaskey, E. D. Hall.

To Preach Missionary Sermon—N. G. Axtell; Alternate, C. Young.

Triers of Appeal—D. A. Whedon, W. H. Stetson, D. P. Leavitt, J. D. Butler, J. W. Willett, W. F. Morrison, F. Townsend.

PROVIDENCE DISTRICT.

Providence, Chestnut Street, James E. C. Sawyer; Power Street, Andrew J. Church, Thomas Ely; Mathewson Street, Daniel A. Whedon; Broadway, J. H. Hawkins; Trinity Church, George Westgate; St. Paul's, Alfred A. Presbury; Asbury, John F. Sheffield, Bristol, William T. Harlow, Warren, H. S. Thompson, Barrington, to be supplied. Pawtucket, First Church, John W. Willett; Embury Church, William H. Starr; Thomson Church, J. C. Gowan, Hebronville, Wm. B. Heath, Attleboro, Edwin D. Hall, North Rehoboth, E. F. Smith, Mansfield, First Church, James H. Cooley; Centre Church, Frederic C. Newell, Diamond Hill, Benjamin A. Chase, Woonsocket, N. G. Miller, J. H. Yate, East Blackstone and Glendale, to be supplied. Pascoag, William Kirby, Mapleville, Joseph Marsh, South Scituate, John Q. Adams, Washington, E. G. Babcock, Phenix, Henry D. Robinson, Centreville, John Cooper, East Greenwich and Wickford, to be supplied. Hope Valley, to be supplied. Westerly, Frederic A. Crafts, Mystic Bridge, W. Penn Hyde, Mystic, Samuel E. Evans, Eastford, G. W. Hunt, Mashapaug and West Woodstock, Seth P. Chase, East Woodstock, to be supplied. West Grosvenordale, Richard Povey, Putnam, Asa N. Bodfish, West Thompson, Samuel Fox, John W. Case, East Thompson, Dewitt C. House.

Henry W. Conant, Agent of the Rhode Island Temperance Union; member of Trinity Quarterly Conference; Charles Nason, Chaplain and Agent of Rhode Island Hospital; member of Chestnut Street Quarterly Conference. E. M. Smith, Tutor in the Wesleyan University; member of Bristol Quarterly Conference.

NORWICH DISTRICT.

George W. Brewster, Presiding Elder.

Norwich, East Main Street, Alexander Anderson; Central Church, Wm. Y. Morrison; Sachem Street, to be supplied. North Church, Lorenzo D. Bentley, Greenville, Geo. DeB. Stoddard, New London, Abram W. Paige, Niantic, D. A. Jordan, Lyme, to be supplied. Gales Ferry, James M. Worcester, Unacadville, Robert Clark, Montville, to be supplied. East Glastenbury, William Turkington; South Glastenbury, E. L. Latham, Portland, Elisha B. Bradford, Hadam Neck, J. O. Dodge, Moodus, Anthony Palmer, Marlboro', to be supplied. East Hamden, George H. Webster, Colechester and Hebron, Albert L. Dearing, Williamatic, Shadrach Leader, Lebanon, to be supplied. Quaryville and Andover, John Lovejoy, Vernon, Stephen O. Beaton, Rockville, Henry H. Martin, North Manchester, S. H. Hayes, South Manchester, John Gray, Burnside, Augustus W. Kingsley, Hockanum, to be supplied. Wapping, Denison L. Brown, Windsorville, Lorenzo W. Blood, Warehouse Point, John Howson, Thompsonville, Josiah T. Benton, Hazardville, Edward H. Hatfield, Somers, Otis E. Thayer, Stafford Springs, Wm. H. Stetson, Staffordville, Merrick Runson, Willington, to be supplied. Tolland, Tolland Depot, and Square Pond, Nelson Goodrich; one to be supplied, Gurleyville, to be supplied. South Coventry and Mansfield, Melvin Howard, Attawaugan, to be supplied. Danielsonville, George E. Fuller, Moosup, Edward M. Anthony, Hopedale and Voluntown, to be supplied. Griswold, to be supplied. Baltic and Canterbury, Hefflin S. Smith, Verbalis, to be supplied.

George W. Wooding, Chaplain to Connecticut State Prison; member of Hockanum Quarterly Conference.

FALL RIVER DISTRICT.

Samuel C. Brown, Presiding Elder.

Fall River, First Church, Samuel L. Gracy; St. Paul's, George E. Reed; Brayton Church, Charles S. Morse; North Church, to be supplied; Quarry Street, Samuel M. Beale, Westport Point, N. W. Chase, Little Compton and Tiverton, S. T. Patterson, Newport, First Church, Dudley P. Leavitt; Thomas Street, Edwin F. Jones, Middle-town, Charles Hammond, Portsmouth, D. W. Rogers, Somerset, Oliver H. Fernald, South Somerset, G. H. Lamson, Dighton, A. E. Hall, North Dighton, George W. Ballou, Taunton, First Church, Charles Young; Central Church, Albert P. Palmer; Myrickville, to be supplied; City Mission, George M. Hamlen, Berkley, G. W. Wright, Cohasset, Benjamin L. Sayer, North Bridgewater, Centre Church, Theodore M. House; West Church, Edward L. Hyde, North Easton, Main Street, to be supplied; Washington Street, to be supplied; Stoughton, Charles N. Hinckley, North Stoughton, B. P. Raymond, East Weymouth, Walter E. Husted, Hingham, J. H. Nutting, North Cohasset and Hull, F. D. Goodrich, Scituate, C. S. Nutter, East Bridgewater and South Abington, G. W. Anderson, East Abington, George H. Bates, Hanover, to be supplied, West Duxbury, W. L. Phillips, Marshfield, J. H. Humphrey, Duxbury, Wm. J. Smith, South Hanson, to be supplied, Plymouth and Chiltonville, George A. Morse.

David Patten, Professor in Boston Theological Seminary; member of First Church, Fall River, Quarterly Conference. Silas S. Cummings, Missionary Agent of Baldwin Place Home, Boston; member of North Bridgewater, Centre Church, Quarterly Conference.

NEW BEDFORD DISTRICT.

James Mather, Presiding Elder.

New Bedford, County Street, Ensign McCaskey; Fourth Street, to be supplied; Pleasant Street, William T. Worth; Allen Street, Virgil W. Mattoon, Edgartown, E. M. Dunham, Vineyard Grove, Frederick Upham; Vineyard Haven, James O. Thompson, Chilmark, D. J. Griffin, North Shore, to be supplied, Falmouth, to be supplied, East Falmouth, to be supplied, West Falmouth, S. H. Walker, Pocasset, to be supplied, Falmouth, Hopkins B. Cady, Assonet, C. E. Hay, Long Plain, to be supplied, Marion, to be supplied, Middleboro', Samuel J. Carroll, South Middleboro', Jacob W. Price, South Carver, to be supplied, Wareham, Wm. Lively, Monumey, E. S. Fletcher, Sandwich, John Lively, West Sandwich, Philip Crandon, Barnstable and Yarmouthport, to be supplied, Cotuit Port, Philo Hawks, Marston's Mills, to be supplied, Osterville, C. H. Ewer, South Yarmouth, W. F. Whitehead, West Dennis, Edward Edson, North Dennis, J. H. Allen, North Harwich, to be supplied, South Harwich, Solomon P. Snow, East Harwich, Charles Stokes, Chatham, Edward A. Lyon, Orleans, to be supplied, Eastham, Eben Tirrell, Jr., Wellfleet, Chas. S. Maccreading, South Truro, to be supplied, Truro, to be supplied, Provincetown, Centre Church, Joseph H. James; Centenary Church, W. McKendree Bray, Nantucket, Benjamin B. Bosworth.

James D. Butler, Chaplain and Agent of the New Bedford Port Society; member of Fourth Street Quarterly Conference. Geo. W. Stearns, Chaplain to the New Bedford Almshouse; member of County Street Quarterly Conference. Henry B. Hibben, transferred to Indiana Conference. Samuel A. Wason, transferred to Minnesota Conference. Emory J. Haynes, transferred to New York East Conference. David H. Ely, Alfred A. Wright, and Augustus W. Mills, transferred to the New England Conference.

MASSACHUSETTS.

Marblehead.—Sabbath evening, March 23, the thirty-seventh of the series of revival meetings was held in the Marblehead Methodist Church, Wm. D. Bridge, pastor. Over six hundred persons were present, and the Lord gave the glorious manifestation of His Holy Spirit. The meetings have been well attended, deeply earnest in character, and three score persons, young and old, have been at the altar seeking Christ. About fifty have professed conversion, thirty-four have joined the Church on probation, many are still seeking Christ, a new class-meeting fully attended has been organized, and a "Praying Band" for the conducting of neighborhood prayer-meetings has been organized. The good work still goes on with quiet but unabated vigor. The help, in a Sabbath service, of the South Boston Praying Band we greatly acknowledge. To God be all the glory.

Haverhill.—Ex-Governor Berry (formerly Governor of New Hampshire) spent Sabbath, March 23, in this city, with the First Methodist Episcopal Church, Rev. O. W. Scott, pastor. He addressed the Sunday-school at noon very feelingly, and effectively, and gave clear testimony as to what the Sunday-school had done for him. In the evening he addressed the audience on Temperance (at the close of the S. S. Temperance Concert). Gov. Berry is a veteran in the temperance cause, and organized a temperance society in his own family in 1826. When he built his tannery he said: "It took twelve barrels of cider and one of rum to treat his help, and three extra gallons to put the riddle upon. The result—a free fight, a broken leg. Then his eyes were opened to the foolishness and wickedness of 'liquor-drinking, and from that day he has kept the pledge of total abstinence from all that can intoxicate." Gov. Berry is now seventy-seven years old, has been a earnest Christian and Methodist fifty years, was Governor of New Hampshire two years, and is enjoying a hale old age, respected and beloved by all. He has two very interesting and valuable lectures for the young. His address is at present, Worcester, Mass.

The New England Education Society.—We heartily commend this Society to all our people. Let it not be forgotten that its object is to assist worthy young men who are preparing to enter the ministry of our Church. None but the poor are helped, and these must have the full and unequivocal endorsement of their instructors, as to their scholarship, deportment, and promise of usefulness to the Church. The maximum of assistance rendered is only \$100 per annum, barely enough to encourage the faithful and earnest, and not enough to bolster the indolent. The indolent, in fact, receive no countenance or help from this Society. Any person who takes an interest in promoting the thorough education of the ministry, and is desirous of gaining a knowledge of the condition and work of the New England Education Society, can receive the Annual Report, just published, by sending to the Secretary, W. F. Mallahan, Boston. It is an important document, and contains much useful information.

Tapleville (Dauvers), affords an instance of the rapid growth of a religious society. Some year and a half ago attention was called to this as a promising field for the introduction of Methodism, as no church then existed in that village. The ground

was examined by Rev. A. Gould, of Peabody, in connection with brethren from the Common Street Church in Lynn, and the project highly approved.

On further examination the field was found to be white to the harvest, the people desiring the establishment of such a society in the midst of them, the Tapleys (father and son) giving it their warmest sanction. With these encouraging indications, Brother Gould began to hold meetings, which were well attended, and full of interest. Regular Sabbath preaching was very soon secured, and on the 17th day of March, 1872, a little over a year ago, a Church was organized, consisting of two members, all the Methodists in the village and vicinity. After a year of labor under the pastoral care of Brother Elias Hedge, they have a Church of forty members and twenty probationers, and a Sunday-school of nearly two hundred members, with the least modern appliances for Sunday-school work. The congregations have been uniformly good.

At the hall, in which they began was small, it was found needful for the growth of the society to erect a church, and his son's gun last summer, and has just been dedicated to the service of Almighty God, March 27. The house is of wood, 48 by 80 feet, semi-gothic, with an ample vestry beneath, and capable of seating 600 persons. It is finished in ash and black walnut, with circular pews, and elegantly upholstered, lending to the whole an air of taste and beauty, and rendering it an ornament to the village. The church has cost nearly \$15,000, about eleven or twelve thousand of which have been paid. Gilbert Thapley donated the land for church and parsonage together with \$2,000 in money, and his son, Augustus Thapley, contributed \$3,000 more. The carpet company of the place gave \$1,000 and the carpets, 500 yards, for the house. The remainder has been obtained in smaller sums.

The dedicatory service was an occasion of rare interest to the large audience. The introductory parts were conducted by Revs. C. L. McCurdy, S. A. Fuller, and A. Gould. The sermon by Dr. Newhall, founded on 1 Cor. ii. 21, "All things are yours," was a charge, rich in thought and pervaded by an earnest and evangelical spirit. Brother Eastman made a happy application of the discourse in the way of "lifting" a collection of nearly \$500, and the dedicatory prayer was offered at the close by Rev. Dr. Sherman, Presiding Elder of the District.

As seen by these facts, this young society starts with a good degree of vigor and promise. Few have become so quickly established. Its early and rapid growth is due to a variety of causes, as the ready aid of brethren from the ministry and laity. Young churches need the help and support of the older and stronger ones. It is not enough that they give their money; these children must be led by the hand, and encouraged to continue to walk, and they soon will be able to walk alone. The practice of our brethren at Lynn Common ought to obtain in all our large churches, and in this way new churches would be brought into life without all the struggles and discouragements usually incident to these enterprises.

NEW HAMPSHIRE.

Gleanings.—The Rev. G. J. Jenkins, pastor of the Methodist Episcopal Church in Methuen, Mass., has issued a circular addressed to the members of the Methodist Episcopal Church within the bounds of the New Hampshire Conference. It is an appeal for a "one dollar subscription" from every member of the Church, and all others that will contribute to the relief of the appeal. Some of our societies have responded to the call, and the members have been urged to contribute to the relief of the appeal.

Work was commenced on Locust Creek, a branch of White River, last year, which gives fair promise of being successful. The labor thus far has been mostly preliminary, but enough has been done to prove, pretty conclusively, that gold in paying quantities can be obtained there. It is found mingled with a black sand that is composed almost entirely of metallic iron. This black sand alone pays the cost of washing, leaving the gold as clear profit. Considerable iron is also found along with the gold.

MAINE ITEMS.

We are very sorry to learn that the trunk containing the missionary collections of the Methodist Sunday-school in Hallowell was broken into recently and the money abstracted; the trunk contained the collections for three months. We suggest as a suitable text for that parish, on some favorable occasion, "Let him that stole, steal no more." The school is in a very prosperous condition.

We learn that "Camp-meeting" John Allen spent the Sabbath, March 23, in Portland. The reverend gentleman attended a prayer-meeting at the "Sail Loft" in the forenoon, preached at the rooms of the Young Men's Christian Association in the afternoon, and at the Allen Mission Chapel in the evening; pretty well certainly for a man in his seventy-ninth year. He did not complain of exhaustion.

The Sabbath evening lecture in the City Hall, Portland, last Sabbath, was delivered by the Rev. C. Pihlbo of Congress Street Methodist Church, subject, "The Fall of Lucifer." It is reported as an able production. There was present a large audience, and the attention was good.

The Young Men's Christian Association Library, Portland, has recently received a donation of valuable books from the Rev. E. Y. Hinks, pastor of the State Street Congregational Church. Will not others who have books suitable for such a library do the same generous thing? Who will respond? Many more good books are needed.

A very interesting temperance meeting was held at the Allen Mission, Portland, Monday evening. The chapel was crowded to its utmost capacity. The speakers for the occasion were Rev. Mr. Pihlbo, and Camp-meeting John Allen. A collection was taken for the mission, and thirty signed pledges. The temperance car is rolling. The Lord speed on the glorious work.

The monthly meeting for the promotion of "home" was held at West Waterville, a few days since, and we learn, a time of unusual interest. A number of societies were represented, and much good was no doubt accomplished. Many present were greatly blessed. The next meeting will be held with the Methodist Church at Kendall's Mills. A very interesting quarterly meeting was held at Gorham, last Sabbath. In the absence of the Presiding Elder of the District (who is still sick), Rev. L. Luce, of the Chestnut Street Methodist Church, Portland, presided. The "love-feast" in the morning was a precious season. Mr. Luce preached in the forenoon, after which a collection was taken for the benefit of the "worn-out" preachers of the Maine Conference, and the widows and orphans of such as have died in the work. The collection amounted to forty dollars, which will be increased to fifty or more. It is sincerely hoped that no preacher in the Conference will neglect this important collection. It is hoped, also, that some of the collections ordered by the "General Conference" will be neglected. In the afternoon, the sermon was by Rev. Mr. Hayden,

celebrated evangelist of Philadelphia, occupied the pulpit, and the church was filled to repletion, nearly every religious society in Concord being represented. A year has thoroughly demonstrated the great good that was effected by the Fenix Hall meetings.

The Young Men's Christian Association of Manchester held a series of meetings in the city, which lasted two days, the 25th and 26th ult.

The Hanover Street Church was filled with people, who were addressed by R. K. Remington, of Fall River, H. M. Moore, of Somerville, C. D. Thayer, of Worcester, L. P. Rowland, of Boston, and others. Many people from neighboring towns were present at the meeting, and a new interest was aroused in religious work.

The religious interest at Jefferson Mills among the Methodists still continues. Several conversions are reported, and the brethren are hoping and praying that others may come to the Saviour.

Rev. J. H. Haines, pastor of the Methodist Episcopal Church in Franklin, was visited on the 24th by a donation party, accompanied by a torchlight procession. A barrel of flour, and one of apples, were given by Gerrish & Sawyer, on condition that some ladies would haul them from the store on a sled. Twenty-five brave young ladies, with the band to discorde music, and torchlights at their sides, fulfilled the agreement. The donation amounted to some \$70.

VERMONT ITEMS.

Rev. J. W. Bemis and wife, of Williams-town, celebrated their silver wedding on Wednesday evening, March 11. A very pleasant company, assembled at the parsonage, including not only the friends of the pastor on the charge, but a goodly number from other places. Rev. J. A. Sherburne acted as "master of ceremonies," and Rev. P. Merrill officiated as "poet." One of the pleasantest things connected with the festivities was the execution of a piano solo, The sermon by Dr. Newhall, founded on 1 Cor. ii. 21, "All things are yours," was a charge, rich in thought and pervaded by an earnest and evangelical spirit. Brother Eastman made a happy application of the discourse in the way of "lifting" a collection of nearly \$500, and the dedicatory prayer was offered at the close by Rev. Dr. Sherman, Presiding Elder of the District.

As seen by these facts, this young society starts with a good degree of vigor and promise. Few have become so quickly established. Its early and rapid growth is due to a variety of causes, as the ready aid of brethren from the ministry and laity. Young churches need the help and support of the older and stronger ones. It is not enough that they give their money; these children must be led by the hand, and encouraged to continue to walk, and they soon will be able to walk alone. The practice of our brethren at Lynn Common ought to obtain in all our large churches, and in this way new churches would be brought into life without all the struggles and discouragements usually incident to these enterprises.

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who has recently come to the Methodist from the Free Baptist Church, and who proposes to unite with the Maine Conference at its next session. The pastor of the church, Rev. C. H. Zimmerman, preached to the Sunday-school in the evening, upon the "new birth," on the nature and necessity of regeneration. In the discussion of his subject the reverend gentleman said that "he did not condemn, much less discard, morality." Morality is good as far as it goes, but it does not go far enough. It does not meet the necessities of the case. It does not come up to the gospel standard. A new "spiritual" birth, or radiant heart-change, is indispensable to salvation. This way of putting things is certainly very acceptable to old "fashioned" people who believe in the doctrine of human depravity as a Bible doctrine. The discourse was timely, and well received.

The parish of North Gorham made their pastor, Rev. L. M. Woodbury, a donation visit on the evening of March 26. It was a pleasant occasion, but we have not learned the receipts of the evening. This same parish recently made a donation of sixty dollars to the Rev. Mr. Sawyer, a local preacher living among them. The parish is prospering, as it deserves to be.

A note from Rev. L. P. French, pastor of the Methodist Church in Solon, informs us that the quarterly meeting there, last Sabbath was a season of deep interest. One young man who has been traveling the past year, under the Presiding Elder, was released and recommended to the Conference as a probationer. Mr. French was transferred from East Maine to the Maine Conference last spring, and stationed in his native town. He is in "labors" abundant.

The article published in the *HERALD* of March the 20th, entitled, "Help Your People," was very timely and appropriate. Its suggestions are wise and practicable. One subscriber in the "ranks" thinks the following extract worth the subscription price of the paper for the whole year. "Not only should the truth be presented faithfully, but sweetly; sourness, bitterness and moroseness ought to be excluded; the two first always, and the last except when the sad effects of sin are portrayed. Whiting is unworthy of any man, whatever his trials or disadvantages. The people will be most helped if the minister has a hopeful spirit, a cheery smile, an encouraging word, and corresponding action; these combined, will lift many a struggling soul out of his difficulties, and breathe the spirit of victory into all ranks." So we believe.

MIDDLETOWN.

I write in the midst of the hurry and bustle of packing up, though no very elaborate preparation are needed for the short recess which the new arrangement of the College calendar provides for. We now have two weeks vacation at Christmas, one in the spring, and the remainder in the summer, thus freeing us from study during the hot weather; and a welcome relief it will be, for studying without leisure, and making up in the holidays" is far from pleasant. Junior exhibition has come and gone. The exercises were interesting, and perhaps (?) in spite of the audience would have better appreciated if it had been delivered in English. The speaker contended for the use of Latin in place of the language of the "barbarous German, and pagan Frenchman." He expatiated on the impossibility of the study of Logics or Zoology, or natural history, or any other of the sciences, and said, "Baptism is a mere ceremony, and the various specimens of nomenclature from a 'Vertebra' to 'ridiculus mus.' He closed with an earnest appeal that at all future Junior exhibitions we may have not only, but all orations in Latin. He was followed by Mr. Burke, who spoke earnestly in favor of a more attentive consideration of "Natural Science in Education." Mr. Dorchester's oration on the Sixteenth Century was full of glowing rhetoric, and his well-known, eloquent allusions pleased the audience. Emerson considered "The Jesuits," and came to the conclusion that they were a bad lot, and would bear a good deal of watching here in America. Mr. Gilbert's ironical description of the glories of our modern system of law, and particularly of that bulwark of our liberties, the Jury system, was carefully written, and well delivered. It would be undoubtedly of great advantage if his suggestion in regard to the importance of some of Dean Swift's "Talestales" to serve as a warning to our countrymen, and Lindley's article on "Goethe's Faust" showed careful reading, and an appreciation of the wonderful character of this wonderful man.

Mr. Brewster was universally esteemed for his excellent qualities, and in his career he was held in higher estimation, it is said, than any pastor they have had before for twenty years. He had been here two years, and was likely to spend his life here. His constitution was somewhat frail, and his earnest devotion to his labors no doubt overpowered his physical culture, and in his career he was held in higher estimation, it is said, than any pastor they have had before for twenty years. He had been here two years, and was likely to spend his life here. His constitution was somewhat frail, and his earnest devotion to his labors no doubt overpowered his physical culture, and in his career he was held in higher estimation, it is said, than any pastor they have had before for twenty years. He had been here two years, and was likely to spend his life here. 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DIES IRE.

TRANSLATED BY G. S. SLADE.

Day of wrath, O judgment day!
Thou shalt the earth in ashes lay,
So doth king and squire say.

What of terror is in store,
When our Judge we stand before,
All our secrets then no more.

Trumpet with an awful tone,
Sounded through the regions lone,
Calleth all before the throne.

When the graves are open wide,
Mankind by the Judge is tried,
Nature, death, is stupefied.

Then the written book is brought
In which everything is sought,
At the price of judgment bought.

When shall sit the Judge in might,
He'll the unavenged requite,
All things latent bring to light.

What shall I then, wretched, say,
Whom for counsel thou dost pay,
Since the righteous fear the way?

King of awful majesty,
All-beneficent deity,
Save me, O God, from thy wrath!

O remember, precious boon,
Wherefore thou didst life assume,
Do not then pronounce my doom.

Thou wast weary seeking me,
By the bloody cross I'm free,
Not in vain thy labors be.

Judge of vengeance, ever just,
Grant the gift of holy trust,
Ere returning dust to dust.

Like a culprit I besought,
For my sins I must atone,
Pardon, O God, this contrite one!

Mary's innocence availed,
Thou thy dying thief hast heard,
May not my hope be defiled?

Though my prayers unworthy be,
Yet, O God, treat kindly me,
May I endless life see!

From the goats move me away,
Midst the sheep secure a place,
Let me see Thee, face to face.

When reproaches are no more,
Piercing flames for some in store,
Call me then thyself before!

Suppliant, thou, on bended knee,
Heart as ashes turned to Thee,
In the end protect thou me!

Day of wailing, awful day!
Guilty man must homage pay;
When from ashes he is raised,
God, thy mercy then be praised!

*The Dies Ire (day of wrath) was written by a Franciscan monk, Thomas de Celano, about the year 1250. It is contained in the burial service of the Latin liturgy.

THE SUNDAY SCHOOL.

Sunday, April 13.

LEVI 11. The Dreams of Joseph, Gen. xxxvii, 3-11.

TOPIC: The Beloved Son.

GOLDEN TEXT: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. xiii, 35.

- 1. The love of the father.
- 2. The envy of the brothers.
- 3. The light of the Lord.

Notes on Genesis xxxvii, 3-11.

BY F. H. NEWHALL, D. D.

THE HISTORY OF JACOB.

V. 2. These are the generations (this is the family history) of Jacob. This is the title of the last, or twelfth section of the book of Genesis, which embraces chapters xxxvii-50. It will be noticed that after the general introduction to the book (chap. i-2), each of these sections, or treatises, bears the title of *Generations* (hence *Genesis*, "generations of heavens and earth," chap. ii, 4, of Adam (chap. v, 1), of Noah (chap. ix, 1), etc.

Jacob was now dwelling in the green, well-watered vale of Hebron, half way between Beer-sheba, the place of Isaac's sojourning, and Salem (afterwards Jerusalem), the city of Melchizedek, probably the earliest seat of civilized life in Palestine. Here the spies found the rich valley of Esau, with its giant grape clusters; here too, overlooking the overlooking height, they found the city of Arba (Kirjath-Arba) and his gigantic sons, and here too was, and is, that most venerated of all sepulchres, the cave of Maacalah. The modern town lies on the sloping sides of the narrow valley, which runs north and south, clothed with luxuriant vineyards, and groves of the gray olive and evergreen oak. About a mile north of the town, solitary in the midst of the vineyards, stands a very large wide-spreading oak, which is regarded as the successor of Abraham's "oak of Mamre." Yet Jacob sent his flocks to pasture sixty miles north, in the fertile valley of Shalom or Shechem, where some time before he had bought a piece of ground whereon "to spread his tent."

As Joseph was 39 years old when his father was 130 (comp. chap. xli, 46, with xlv, 6, and xlvii, 9), it follows that he was born in Jacob's 91st year. Joseph now being 17, his father must have been at this time 108.

TYPES AND ANTITYPES.

The history of Joseph is perhaps the most charming story in the world. The fascinating interest, and unalloyed pathos of the Bible narrative can be much better appreciated when it is compared with the history of Joseph, as given in the Koran (chap. xli, xlii, and in Josephus (Antiq., Book II.). Yet these hard, dry, and tame narratives, and reflections were written by men who had read the wondrous tale of Genesis! The typical suggestions of this narrative are unusually rich and deep. Some of them are thus set forth by the sober and profound Pascal,—

"Joseph was a type of Christ. The beloved of his father; sent on an errand by his father to his brethren; without fault; sold by his brethren for money; and thence exiled to be their lord, their saviour, the saviour of multitudes unknown to him, of the world; all which could not have taken place without the scheme for his disgrace, his sale, and destruction. In the prison, Joseph was committed, without any offence of his, with two criminals; Christ was crucified between two thieves. He foretold the release of the one, and the execution of the other, under like symbols, in the case of each. Jesus saves His chosen, and condemns the rejected under like crimes. Joseph predicts only, Christ acts. Joseph entreats of the one who is to be saved, that he will be mindful of him when he is restored to prosperity; and he whom Jesus saves prays to be remembered of Him when He shall enter His glory" (Thoughts; Longman's ed. p. 312). The sin of the brethren, however, was overruled, not necessitated.

The following reflections of the learned Ewald are most valuable in their suggestions and conceptions, especially as coming from a rationalist like him:—

"The history of Jacob gradually and almost imperceptibly passes into that of the tribes (or sons), above whom hovers, vague

and dim, the awful form of Israel, the aged Patriarch. Especially fine is the turn thus given to the history, when called to relate the evil deeds, and wicked lusts of these sons; and with the one great exception of Joseph, what else is there to tell of them? In their collective history is vividly anticipated the future history of the nation; its many shortcomings, its manifold corruptions; as if the guilty nature, wholly eradicated at last in the much-tried father, sprang up again, and spread in rank luxuriance among his descendants; first in Simeon and Levi, and still more in the history of Joseph. The old father, who now, made perfect through suffering, appears like some superior spirit watching over them, sternly rebukes all these follies and misdeeds committed behind his back; and yet, eventually, he himself has to bear the burden of iniquities planned without his knowledge. Thus Jacob is still, though in a different sense, what he was entitled in his youth, the laboriously striving, much enduring man of God. Thus, even in the post-Mosaic period, the better spirit still hovers over the nation, often obscured, and almost despairing, yet abandoning them never, and in the end really beholding with rapture a great and glorious restoration of all the erring ones" (Hist. of Israel, Longman, I, 300).

THE PARTIAL FATHER AND GUILTYLESS SON.

V. 2. Joseph, the son of seventeen years, was with his brethren feeding the flock (and he a mere lad), even the sons of Bilhah and Zilpah; perhaps because the sons of the concubines agreed with him better than the sons of Leah. And Joseph brought unto his father an evil report concerning them, which he had heard from the inhabitants in the neighborhood of the pasture ground (Knobel, Lewis), not their evil report, as A. V., which would require the article with the adjective (Ges., Heb., Gr., etc.), not any definite crime (as Thos. Aq., etc.), not evil words which his brethren had said about him (as Kimchi, etc.); the phrase is purposely indefinite, and refers to a floating rumor which affected the character of his brethren (Dellisch).

V. 3. And Israel loved Joseph more than all his (other) sons, because he was the son of his old age. The ancient Jewish interpreters do not consider this as describing the partiality for the latest born, but rather because he was a wise son (Onk.). Maimonides says that as late-born he stood at home, and was his father's stay, the father of his age, a careful son, whom Jacob thus naturally loved with special affection. (So Fagius, Bush, Lewis.) And he made for him a tunic of many colors (figured or variegated, Sam., LXX., Vulg., Targg.), or, more likely, a sleeved tunic reaching to the ankles, such as was worn by persons not much engaged in manual labor, the ordinary Oriental partially for the latest born, but rather because he was a wise son (Onk.). Maimonides says that as late-born he stood at home, and was his father's stay, the father of his age, a careful son, whom Jacob thus naturally loved with special affection. (So Fagius, Bush, Lewis.) 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INSURANCE DEPARTMENT.

LIFE INSURANCE INCIDENTS.

NARRATED BY AGENTS OF THE EQUITABLE LIFE ASSURANCE SOCIETY.

DELAWARE, OHIO, March 20, 1873.

"Four years since I took an application for insurance from a farmer of Richland County for \$2,500. He was pronounced an excellent risk. Before the policy was sent, he wrote me that he could not carry \$2,500 and asked to have it reduced to \$1,500. The reduction was made, and on the 10th of June I delivered him the policy. He said he was perfectly well. On the 15th of the same month he suddenly died. Sixty days afterwards I handed his widow the Society's draft on New York for amount due."

"A young man attending one of the colleges of Ohio, wished to borrow money to pay his collegiate expenses. To secure his father who had endorsed for him, he applied to me for a policy of \$1,000 on his own life. At the time of making the application he paid me the premium, and received a binding receipt of the Society. He was thought to be a first-class risk; being a man of fine physical development, and of a good record. Before the policy was received from New York, that young man sickened and died. Within sixty days afterwards I handed his father \$1,000."

"The sheriff of Huron County purchased a little home for his family. He paid \$1,000 down, gave a mortgage for balance of purchase money, and made application to me for an insurance of \$1,000 on his life. Three weeks afterwards, one Sunday morning, he was leading his horse to water. The horse being playful, reared up, fell over on the man and killed him. The widow obtained the amount due on the policy, and canceled the mortgage on his little home; a thing she could not have done had not her husband acted wisely and insured his life."

"In 1868, after great solicitation on my part, I insured a young man, a clerk in a bank, for \$5,000. His salary was meagre; had a wife and four little children; was pronounced a good risk, but in nine months after insuring he died. In due time I handed his wife a draft for the amount due. She burst into tears exclaiming, with a great deal of emotion, 'O how thankful I am to you, Mr. Carter, for pressing life insurance upon my husband. I would have had to sew and work to maintain myself and children had he not insured his life.' With part of the amount received, he bought her a little home; invested the rest in bonds, and ever since has lived comfortably."

"Ten years since a gentleman, a banker worth \$40,000, living in one of our interior towns insured his life, at my solicitation, for \$5,000. Six years afterwards I paid the amount of the policy to his widow. I found her living in a little cottage home, a confirmed invalid and helpless, her family consisting of two young daughters. She remarked to me, 'I am indeed very thankful that my kind husband insured his life; this little home and this insurance are all I have left.' Yet bankers are the most confident men we have. They boast of their financial strength, and often say to me, 'I think I can take as good care of my money as the Equitable Life Assurance Society can for me.'"

"A farmer in Richland County bought a farm; not being able to pay down all of the purchase-money, he gave a mortgage on the farm for the balance, and took with me a Policy of \$2,000 on his life. Two years afterwards I gave to the son a draft for \$2,000, the old gentleman being dead. The son thanking me, said, 'You have saved us our home and farm; this amount will about cancel that mortgage.'"

"A farmer was elected Treasurer of Scioto County. He had a farm and a Life Policy of \$5,000, which was about all he had. During his term of office he died. When they audited his accounts, they found a deficit of \$5,000. Every one believed him to be an honest man, but there was that amount due the County, and his bondsmen were held responsible, and to secure themselves they commenced proceedings in law against the farm. But there was that good angel, Life Insurance, shielding the widow and orphans. That Policy saved the home and farm."

"I insured a carpenter in Lima, Ohio, for \$2,000. He was poor, but honest and industrious. At beginning of second year I sent the Society's receipt for premium to a banker in Lima to collect. The insured said he could not pay it; the banker being a friend of his, told him he ought to keep the insurance good, and if he would raise part of the premium, he would loan him the balance. He did so, and made the payment. Three months afterwards, in company with his wife, he went to visit her father. During the night she was awakened by his loud moaning; he could not arouse him; in ten minutes he was dead. Physicians said he died of heart disease. When the claim was due I visited the widow; found her at her father's, with two small children, destitute, and dependent on her father, who was a small farmer, and not able to help her."

"In 1868 I insured a gentleman in Champaign County, for \$5,000. He was esteemed a man in good financial condition; enterprising and wide-awake. Had a farm and flouring-mill, and was the business man of his neighborhood. Before the second year's premium was due, he was killed in a railroad collision. When the administrators settled his estate they found it

insolvent, and the \$5,000 from his policy of life insurance was about all the widow and orphans had left. Had this man lived to see the development of his plans, he might have come out all right, but like thousands of others, he was cut off in the midst of his business.

"In my experience of ten years in Life Insurance I have paid several Policies, and with the exception of a very few, the usual remark has been, 'It was a good thing that this man insured his life; his family will need the money.'"

"I could give you some more remarkable cases, but will close by citing a few cases showing the DANGER OF DELAY.

"I met a friend, a merchant, I pressed upon him the importance of Life Insurance. He replied, 'I feel the necessity of it, and I intend to insure with you just as soon as I can; but just now I must use all of my money in buying stock.' I could not prevail on him, although I talked of the danger of delay. The next day he went to Cincinnati to purchase goods, and while making his purchases he was stricken with paralysis, and brought home in that condition. I visited him, and as I approached his bed-side, he said to me, 'Mr. Carter, are you a prophet? I ought to have taken your advice about insuring my life; but it's too late now.' It was too late! He died in a few months and left an insolvent estate."

"I had received an application for a policy of \$5,000 from a gentleman in one of our interior towns, and was going with him to the Medical Examiner, when he received a telegram saying his brother was dying in Cincinnati. He had just time to inform his family and take the next train, leaving his application for insurance incomplete. That man while in Cincinnati had a sun-stroke from which he never recovered."

"A few weeks since I visited a farmer and solicited him to insure his life. I knew he had a mortgage of \$2,000 on his farm, and if he should die without insurance the farm would have to be sold. But I could not prevail on him. 'He had to sell his hogs and other farm products so cheap that he had made nothing the past year; it took all to pay taxes and interest,' so he said. I told him of the danger of delay, but he would not insure. Now that man is prostrated by inflammatory rheumatism, and should he recover from this attack no good company will insure him."

"I have been engaged for ten years past in soliciting men to insure their lives, and have taken note of remarkable cases that have occurred in my experience. You may rely upon what I have written, as having actually occurred. In view of such facts, I don't know how any married man can be easy in mind until he has a policy in the Equitable Life Assurance Society."

W. C.

LATEST NEWS.

Charles Mortimer, convicted at Sacramento of the murder of Mary Garrison, was on Saturday sentenced to be hanged May 15.

The United States ship Supply has arrived at Gibraltar. All are well. The Supply is en route to Trieste with articles for the Vienna Exhibition.

The French Assembly on Saturday, after an animated debate, voted to expel the Bonaparte family from France.

There was a serious accident Saturday night to the express train on the Rutland and Washington division of the Rensselaer and Saratoga Railway, occasioned by a wash-out. The fireman and conductor were instantly killed, and several of the passengers were more or less seriously injured.

Mr. Mori, the Japanese Ambassador, and the Hon. Charles Walcott Brooks, Consul of Japan at San Francisco, sailed as passengers in the Cunard steamship Malta from Boston to Liverpool on Saturday last.

There is much suffering and destitution in Paris, and more begging for charity than has been known for some time.

It is proposed to put in operation at the Vienna Exhibition, a model shoe-factory, doing all the steps of the work by machinery, and turning out a finished shoe in seven minutes.

The fishing schooner Joseph Farland of Gloucester reported to be lost with a crew of twelve men, has arrived safely at Mt. Desert.

Business Notices.

E. D. SPEAR, M. D., THE OLD INDIAN DOCTOR, SO MUCH CELEBRATED FOR HIS REMARKABLE CURES.

Office, 713 Washington Street, Boston. Consultation free of charge.

Adamson's Balsam cures Asthma, Coughs, Colds, Lung Complaints, Price 35 and 75 cents.

JEWELRY.

H. MORSE & CO., Manufacturers and Cash Jobbers.

RETAIL.

Jewelry at wholesale prices. Send stamp for price list, Lock Box, 75, Boston, Mass.

Rheumatism can be cured.

Any physician who says that Rheumatism cannot be cured, is simply mistaken. The wonderful effects of the Centaur Liniment for all flesh, bone, and muscle ailments upon man and

Children cry — for Pitcher's Castoria. It regulates the stomach, cures wind colic, and causes natural sleep. It is a substitute for castor oil.

To the Consumptive. — Let those who languish under the fatal severity of our climate through any pulmonary complaint, or even those who are in decided consumption, by no means despair. There is a safe and sure remedy at hand, and one easily procured, in the form of Dr. Pierce's Sarsaparilla and Compound.

NEW HAMPSHIRE CONFERENCE SEMINARY. The Trustees of the New Hampshire Conference Seminary and Female College are hereby notified that a special meeting of the Board will be held in the vestry of the Methodist Episcopal Church, Newport, N. H., on Tuesday, April 15th, at 7 o'clock P. M., for the transaction of such business as may properly come before them. By request, N. H. WATTS, Secretary.

E. O. PHINNEY, M. D.; 24 Princeton Street, East Boston.

MRS. HARRIET BECKER STOWE, after a residence of some years in Paris, and a thorough trial of foreign fashions, writes as follows in commendation of W. Baker & Co's preparation: "No one need to look abroad for a superior article of Dressing for the hair, or for the treatment of such diseases as Dandruff, Itch, and such like. Ask your Druggist for it. Beware of imitations."

Best and Oldest Family Medicine. — A purely Vegetable Cathartic and Tonic for Dyspepsia, Constipation, Debility, Nerve Complaints, Headache, and all derangements of Liver, Stomach, and Bowels. Ask your Druggist for it. Beware of imitations.

PERRY DAVIS' VEGETABLE PAIN KILLER derives much of its popularity from the simplicity attending its use, which gives it a peculiar value in a family. The various diseases which may be reached by it, and in their incipient stages carefully followed, are among those which are usually fatal, if suffered to run their course; but the curative magic of this preparation at once disarms them of their terrors. In all respects it fulfills the conditions of a popular medicine.

CANCEROUS TUMOR. — Case. — It is with pleasure I write, in behalf of my mother, who has been taking your medicine, KING OF THE BLOOD, for a tumor, and can say she is more entirely cured. She has taken four bottles of the medicine. The tumor was as large as a goose egg when she commenced. It is now only about the size of a grain of corn, and rapidly disappearing. She has doctored hundreds of dollars away without benefit, until using your medicine, for which we shall always be thankful, and can recommend the KING OF THE BLOOD to any one needing it. My mother's name is Sarah Dohlin. Yours respectfully, SARAH MCINNIS, KENTON, Ohio.

See advertisement in another column.

"A WHOLE LIBRARY IN A NUTSHELL." — There is no fiction in saying this of Zell's Popular Encyclopedia. We know its value. Over two hundred copies have been sold in North and East Bridgewater alone. It provides excellent employment for many intelligent persons who take the orders and deliver the work. Inquiries should be addressed to HORACE KING, Thompsonville, Conn.

SYMPTOMS OF LIVER COMPLAINT, AND OF SOME OF THE DISEASES PRODUCED BY IT. — A sallow or yellow color of skin, or yellowish brown spots on face and other parts of body; dullness and heaviness of the head; headache; dizziness, bitter or bad taste in mouth; dryness of throat and internal heat; palpitation; in many cases a fat, teasing cough, with sore throat; unsteady appetite, raising of food, choking sensation in throat; distress, heaviness, bloated or full feeling about stomach and sides, pain in sides, back or breast, and about shoulders; colic, pain and soreness through bowels, with heat; constipation alternating with frequent attacks of diarrhoea; piles, flatulence, nervousness, coldness of extremities; rush of blood to head, with symptoms of apoplexy, numbness of limbs, especially at night; cold chills alternating with hot flashes; kidney and urinary difficulties; female weakness, dullness, low spirits, unobscured and gloomy forebodings. Only few of above symptoms likely to be present at one time. All who use Dr. Pierce's Alt. Ext. or Golden Medical Discovery for Liver Complaint and its complications are classed in its praise. Sold by all first class Druggists.

WE HAVE had in all about 25 Gross Adamson's Balsam, and have retained nearly 40 dozen of it over our retail counter. Parties have been in and bought it the second time, and all pronounce it one of the best remedies at such prices in the market for coughs and colds. Some of our men have used it, and say it is the best remedy they have tried.

GEO. C. GOODWIN & CO., 38 Hanover Street, Boston.

THE WATERS CONCERTO PARLOR ORGANS. — Mr. Horace Waters, of No. 481 Broadway, has patented improvement in parlor organs which renders his popular instruments preferable to any that we have seen. The new feature consists of a set of reeds peculiarly voiced. Its tone is remarkably full, sweet, and brilliant, and its power very fine. With this stop and the swell the most charming varieties of expression can be produced. The organ in other respects has conspicuous merits. The largest of the several sizes embraces ten stops, namely, a rich tuba, a very delicate piccolo, a flute, melodia, violins, forte, viola, coupler, the concerto, and a vox humana or tremolo. They have three full sets of reeds, with a clear, delicate tone, an excellent action, and an easy bellows attachment, beside being handsome in appearance. — N. Y. Tribune.

A VOICE FROM THE CEMETERY. — One fifth of the graves in every cemetery are the last homes of the victims of Consumption, and yet there is no disease which terminates in consumption that may not be cured with Hale's Honey of Horchound and Tar. Is not this a fact worth remembering? Crittenton's, 7 Pike Avenue. Sold by all Druggists.

Pike's Toothache Drops cure in 1 minute.

See advertisement of the New England Conservatory of Music in this week's paper. Its spring term opens April 21.

Use the Eureka Button Hole twist and Eureka Machine twist. They are the best.

AN ARTICLE OF TRUE MERIT. — "BROWN'S BRONCHIAL TROCHES" are the most popular article in this country or Europe, for Throat Inflammation and Coughs, and this popularity is based upon real merit.

No use of taking the huge, offensive, griping, drastic pills put up in cheap

wood or paste-board boxes, when Dr. Pierce's Pleasant Purgative Pills or Sugar-Coated, Concentrated Root and Herbal Juice, Anti-Bilious Granules, — scarcely larger than mustard-seeds — possessing as much power as any large pills, and neatly put up in little vials that preserve their virtues unimpaired for any length of time, in any climate, can be had for 25 cents of all druggists.

DON'T HAWK, HAWK, SPIT, SPIT. BLOW, BLOW, and disgust everybody with your Catarrh and its offensive odor, when Dr. Sage's Catarrh Remedy will speedily destroy all odor and arrest the discharge.

PREMATURE LOSS OF THE HAIR, which is so common nowadays, may be entirely prevented by the use of Burrell's Coccine. It has been used in thousands of cases where the hair was coming out in handfuls, and has never failed to arrest its decay, and to promote a healthy and vigorous growth. It is at the same time unrivaled as a dressing for the hair. A single application will render the hair soft and glossy for several days.

JUST PUBLISHED.

To be had at all bookstores, or will be sent by mail on receipt of price.

NEW LIFE IN NEW LANDS. By GRACE GREENWOOD. Being her Notes of Travel across the American Continent. A book full of interest and piquancy. 12mo. Extra English cloth. Fancy stamping. Price \$2.00. Recy, brilliant, pleasant, full of keen observation and pungent statement of facts, picturesque in description of the plains, in the mountains, and along the sea. The late William H. Seward, characterized her account of Mormons and Moravianism in this book, as the most complete and trustworthy he has ever read. It is a book full of delightful reading matter, and will be a valuable addition to the library of every student of our country, and should be read by every young housekeeper.

MOTHERLY TALKS WITH YOUNG HOUSEKEEPERS. By MRS. H. W. BECHER, with Photographic Portrait of the Author. 12mo. Extra English cloth, stamped cover. Price \$2.00. The talks were published in the Household Department of the Christian Union during the past two years, and are now revised and issued in book form with additional matter, including a large quantity of Choice Cooking Recipes. The book covers a wide range of domestic life, and should be read by every young housekeeper.

STAR PAPERS: or, Experiences of Art and Nature. By HENRY WATTS BECHER. New Edition, with much additional matter. Uniform with Lectures on Preaching, and Lectures to Young Men. Price \$1.75.

Many thousands of copies of this book were sold when it was first published, and it is now the most popular and widely known of Becher's Works. It has been for some years out of print. Becher, in his preface, says: "I have given out a life of rushing activity as a student on a mountain stream; for, as bubbles catch the light and sparkle, so the mind of a student, when it is in a moment, break and pass away, and these papers may be a moment's brightness to some solitary hour, even if they go out with a reading."

ALSO READY.

H. W. BECHER'S WORKS. UNIFORM EDITION.

LECTURES ON PREACHING, delivered before the Classes in Theology and the Faculty of the Divinity School of Yale College. 12mo. Price, extra cloth, stamped cover, \$1.50; half calf, extra or antique, \$2.00.

"What a charming, what a 'fruitful' volume! The last lecture of Henry Watt Becher! The Yale Lectures on Preaching can be read by every body, layman or clergyman, without any loss of interest. It is a volume of recent notes which are more interesting than any I have ever read. We can only say that it is a volume of recent notes which are more interesting than any I have ever read. We can only say that it is a volume of recent notes which are more interesting than any I have ever read."

LECTURES TO YOUNG MEN. This was Mr. Becher's first book, and is known all over the world. Extra cloth, stamped cover, \$1.50; half calf, extra or antique, \$2.00.

"These lectures are written with all the vigor of style, and beauty of language which characterize and distinguish the author. They are a series of clear and dispassionate upon every-day subjects, and are a volume of eloquence and a practical illustration so unique as to be oftentimes startling to the reader of ordinary discourses of the kind." — Philadelphia Inquirer.

ALSO, MY WIFE AND I, or, Harry Henderson's History. A Novel. By HARRIET BECHER STOWE. Illustrated by H. L. Stephens. 474 pages; extra cloth, stamped cover, \$1.75.

"Common sense against violence; facts against fancy; simplicity of language; a volume of eloquence and a practical illustration so unique as to be oftentimes startling to the reader of ordinary discourses of the kind." — Philadelphia Inquirer.

MATERNITY: A Popular Treatise for Wives and Mothers. By T. S. VEDDI, A. M., M. D., of Washington, D. C. Handsomely printed on fine paper, bound in leather, extra English cloth. 12 mo. 40 pp. Price \$2.25. Fourth Edition.

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TO FARMERS. THE LADY MANUFACTURING COMPANY'S DOUBLE REFINED POWDERETTE has no superior for Yeast-Cakes, Pastry, Biscuits, etc. It is made with excellent results in New England the past year. Price per barrel \$50.00. For Pamphlets, send or address the agent.

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\$72 00 EACH WEEK. Agents wanted everywhere. Business strictly legitimate. Particulars free. J. WORTH, St. Louis, Mo.

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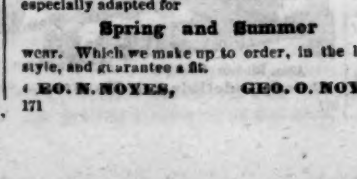
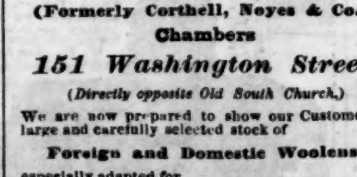
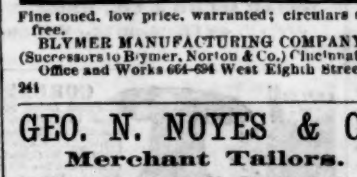
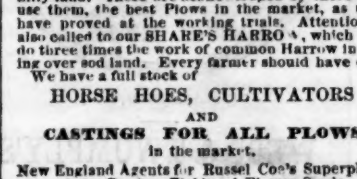
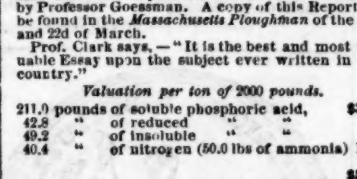
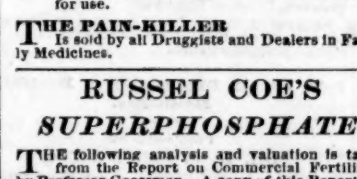
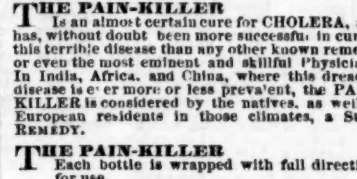
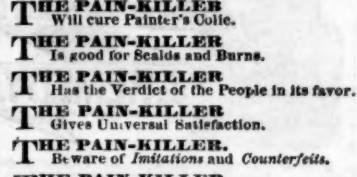
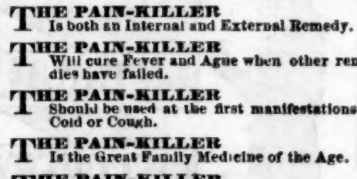
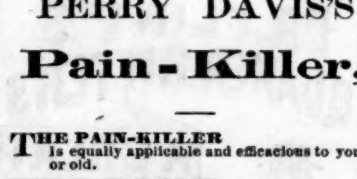
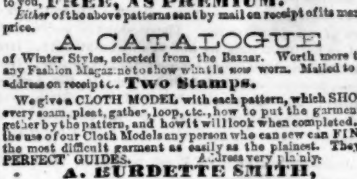
The Spring Term of this Institution will commence March 9, and will continue thirteen weeks. For circular, address the President, H. P. TORREY, LL. D., R. C. PINGREE, Sec. of Trustees, Ken's Hill, Me., Feb. 10, 1873.

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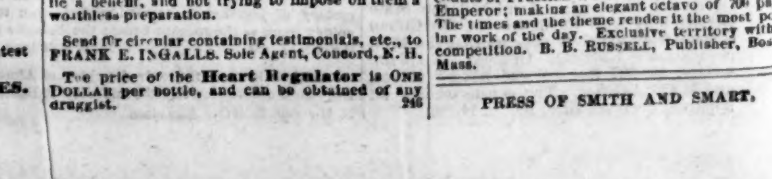
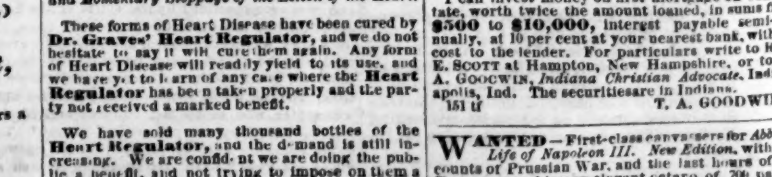
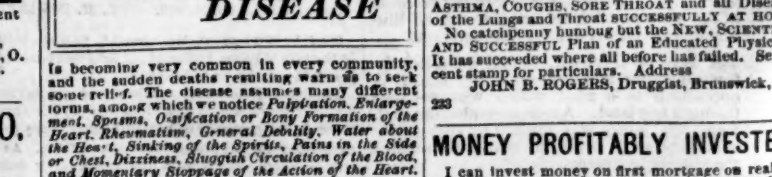
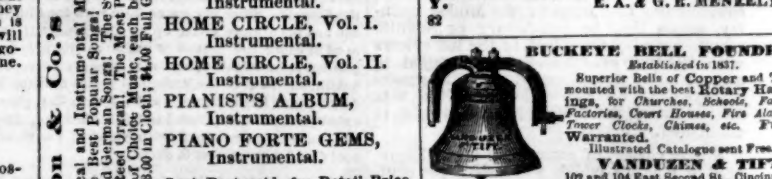
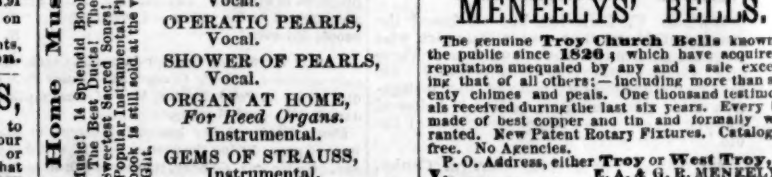
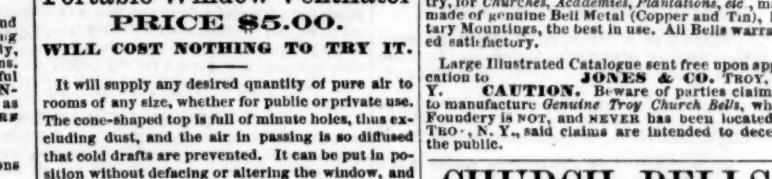
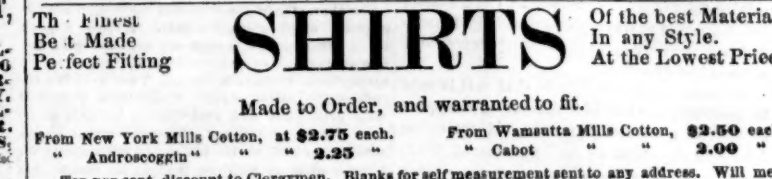
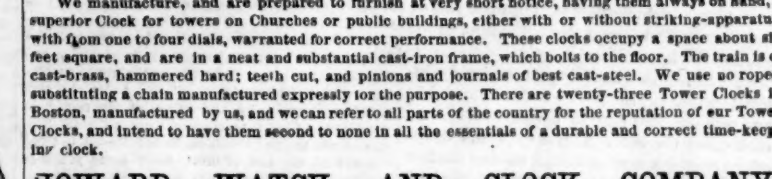
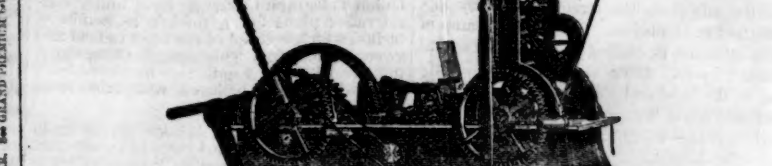
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